

PEARLS
OF
WORLDS

ANDREWS

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*Yes, for Heaven
Emerson (Audience)*

PEARLS OF WORLDS;

OR,

WORKS AND WONDERS.

BY

REV. EMERSON ANDREWS, A. B., A. M.,
EVANGELIST,

AUTHOR OF "REVIVAL SERMONS," "REVIVAL SONGS," "YOUTH'S PICTURE-SERMONS,"
"TRAVELS IN BIBLE LANDS," "LIVING LIFE," ETC.

FIRST EDITION.

"A word fitly spoken is like apples of gold."—SOLOMON.

"Ask in faith, and you shall receive."—CHRIST.

"Thanks be to God for his unspeakable gift!"—PAUL.

BOSTON:

JAMES H. EARLE, PUBLISHER,

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P R E F A C E .

WHAT, "Pearls of Worlds"? Yea, God speaks : His works and wonders, how mighty and sublime ! His word and Spirit, so gracious and divine ! Jehovah's revelations are great and worthy, broad as the universe, and lasting as eternity. (Ps. xix. ; Isa. lv. ; Rev. xxii.) Oh, let the church and world give audience ! Behold, God, creation, providence ! Now take the Bible-key and Spirit-guide, with mind and heart all pure by grace. Enter the closet and study of wisdom ; search the treasures of knowledge ; examine the museums and gardens of nature ; patronize the bazars of truth, virtue, and honesty ; walk the paths of peace, purity, and temperance ; share the waters of life and bread of salvation ; mount the watch-tower of love, faith, hope, patience, and good works ; gaze upon the infinite panorama of earth, heaven, and eternity, and exclaim, "What hath God wrought !" "One Lord, one Faith, one Baptism !" Behold God, his attributes, the sacred Trinity, the Father, Son, and Spirit ! Oh, "the un-

speakable gift!" How do we read Jehovah's gracious, immutable will, plans, purposes, the atonement, and endowments? Or our manifold duties, privileges, destinies, and rewards? Truly, "the choicest gifts and greatest blessings are all for the righteous, the children of God, heirs and joint heirs with Christ, inheritors of the kingdom of God." Nay, our Saviour-King is rich, gracious, and faithful, who fully endows his bride and children with pearls of great price; of wisdom, wealth, and welcome for mansions of glory, and the wedding-supper of the Lamb. Thus you see we have gleaned and gathered from many sources "apples of gold," great and small, "in caskets of silver." If God uses the greatest, and guards the least of his works, let us not despise the day of small things, nor the great. How minutes make years; drops make oceans; atoms make worlds; acorns make trees; and stars light up the firmament. So children make adults, and by grace become Christians, gems and jewels for the crown of Christ in glory for ever.

Dear reader and friend, we now present you this book, "Pearls of Worlds," or "Words and Wonders," as an index-rerum, alabaster-box, a fund, cabinet, souvenir and lacon of pith and marrow, or a diadem with diamonds set. All of this is for you; for your use, reference, and consolation; not to please you, nor me, or any one but God; and to promote your success and adornment. Please accept the gift. These PEARLS—unlike the trash,

myths, or silly, crazing, vitiating novels — are life, food, health, zest, power, pleasure, and satiety, with love, knowledge, mirrors, telegraphs, rainbows, shadow and sunshine, to sustain and crown God's elect for glory.

This is an age of inventions, revolution, change, unrest and progress; an important era, a portentous epoch, an eventful crisis in the world's history and destiny. Myriads are seeking wealth, power, pleasure, joy, honor, or "patent," — the discovery of some "perpetual motion," to fill the "aching void," and gratify the innate desires of the immortal soul. Yet their prospecting, speculation, gambling, sporting, prodigality, intemperance, romance, vice, or crime never satisfies, no, nor ever will satisfy the natural or unnatural cravings of the mind and heart.

Christians are experienced, competent witnesses, — credible. So they testify to the Bible religion as the Pearl of great price, with facts, faith, works, zeal, joy, and union of the Spirit. Here is a book of live thoughts that breathe, words that burn, works that glorify. Much here is far-fetched, dearly bought, precious, various, and glowing as the starry hosts; or like the summer sun, to illuminate the moral heavens and the landscape; to warm, beautify, refresh, vitalize, or fructify sentient, immortal man, while working in the vineyard of the Lord.

What a feast of reason, joy of heart, and flow of soul! You may freely share the whole, sifted, con-

densed, single or compound, original and select, grave or gay, adapted to young or old, white or colored, for time or eternity. Yea, to attract, amuse, instruct, illustrate, and edify; to fit or suit various tastes, times, or stations for use and bliss.

For half a century I have studied, traveled, written, preached, baptized, gathered facts and ideas, by sea and land, at home and abroad, all over Christendom, to enrich the mind, adorn the soul, and prepare you, with some fifty thousand converts for life, death, and heaven, — Eternity. Again, I present you this book, of *multum in parvo*: of mottoes, notes, rules, anecdotes, similes, essays, sermons, skeletons, facts, maxims, items, incidents, treatises, history, and statistics.

My offering is made. May the Lord bless it, and help you to read, mark, use, do good, grow in grace, and be prepared to meet me in heaven, to hear the Lord say, "Well done." This is the aim, prayer, and hope of the author.

EMERSON ANDREWS.

SARATOGA, N. Y., 1880.

P. S. — This work, and my revival works already published in numerous editions, I give, so far as I am able, to friends, freedmen, seamen, and all willing to serve God.

E. A.

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PEARLS OF WORLDS.

CHAPTER I.

PERSONAL HISTORY.

I WAS born of Mercy and James Andrews, in Mansfield, Mass., November 24, 1806; but removed, at seventeen years, to Westmoreland, N. H., September, 1824. I was born *again* at the Kimball Union Academy, Plainfield, N. H., November, 1830. In September, 1831, I entered college, and was much in Sunday schools and in revivals. I was graduated at Union College, under Dr. Eliphalet Nott, in Schenectady, N. Y., August, 1834, and next preached in Waterford and West Troy. I was ordained an Evangelist and Pastor of the regular Baptist Church in Lansingburg on the 20th of April, 1836. I was pastor for two years in Rome, N. Y. I held *pastorates* for five years, and mostly "revival meetings" ever since. I was a delegate to the "World's Temperance Convention" and to the "Evangelical Alliance," meeting in London,

England, August, 1846, and also visited Ireland, Scotland, and France. We were shipwrecked, mid-sea, in an equinoctial gale, on the 21st September, and returned to Cork, Ireland, for repairs. After nine weeks, as preacher, and a guest of "Father Mathew," I embarked again for New York, and arrived after five weeks of rough passage. I recommenced immediately my revival work. I next, in 1858 and 1859, visited France, Italy, Egypt, Greece, Smyrna, Jerusalem, Switzerland, Germany, and England. On returning, I soon engaged in revivals.

EARLY RECOLLECTIONS.

I was large of my age, healthy, robust, active, and gay. My old nurse has often told me that I "was never right ugly but once : She was left at home to care for me while my pious parents were gone to church. So she dressed up in her best, and walked out with me. I disobeyed her, wandered off, while she ran after, till I ran into a brook, where she dared not come at all, with her morocco shoes and fine stockings." There I was, but a three-year-old boy, barefooted, knee-deep in water, holding up my loose frock, and laughing at her. Then, she says, "I was really ugly, and made her mad ; but she pretty soon forgave and kissed me." I can yet well remember it, and other things of that age ; yea, how

the pastor and the doctor used to visit us, shake hands, read, teach, pray, or tell stories.

At four years of age my father talked to me, when by ourselves, about God, prayer, and heaven.

I was early and forward at school, play, and work; and was soon efficient in the field, in business, at home, and abroad; and soon became, under my father's direction, a kind of boss in general at fourteen; and was so for three years, when my father, two brothers, and two sisters, died. Then, with a widowed mother and three orphan sisters, I assisted in settling the estate, and carrying on the farm, and comforting the survivors of the family for a while, waiting for something or other to turn up to my advantage. *The Lord directed me.*

A SHORT REVIEW.

At the age of seventeen, I felt an abiding, keen sense of my ignorance, awkwardness, and sad deficiencies; yet not discouraged, with strong individuality and consciousness of inherent capacity, I determined to do my best to develop and discipline all my powers of body and mind. Accordingly, I attended common, grammar, writing, and dancing schools, respectively; also the academy; and so fitted for college. At the academy I was convicted afresh, under the plain preaching of Dr. Asahel Nettleton, the evangelist, on "quenching the Spirit;" and I

resolved to consecrate and utilize all my powers and property to God and his cause, forever.

I was converted in the fall of 1830; entered Union College, under Dr. E. Nott, at Schenectady, N. Y., took a high class-stand; preached, and enjoyed revivals, all through my course, before and after my baptism there. So I have been pastor and evangelist forty-six years.

Strange, but true it is, I was often tired and disgusted with giddy, frivolous company, folly, and vain amusement in my early life, as "they did not pay, nor save." Yet, for social reasons, I indulged in them till I was constrained to halt. I had often left my young companions to converse with older ones and Christians. After firmly resolving to give up all for Christ and salvation, I soon found "peace in believing," and have, excepting short intervals, enjoyed a full soul ever since; yea, and good health with gracious success. I have ever desired true, choice, pure, or spiritual friends and companions, good society and books, or none. Yet I have ministered to the wants of the low and lowest to save souls; but not to herd with such. Since my conversion I have sought to be Christ-like, Paul or Apostle-like, as far as able. God has blessed me wonderfully, in body, food, purse, and soul; and in winning souls to Christ, for fifty years past; and now, at seventy-four years, I bless God for life, health, prospects, and salvation!

PERSONAL RULES.

To seek first the Lord, souls, and the church.
Labor with mind and body, as far as able.
Lose no time, but utilize all the moments.
Do to all men as I wish to be done by.
Never defer a present duty till to-morrow.
Never require others to do my own duties.
Envy not, covet not, hurt not, but help others.
Despise not the small, the poor, the needy.
Never divert funds, nor spend before getting.
Preserve order, method, and economy.
Be polite, honest, punctual, and decided.
Try and do the greatest amount of good.
Deny myself no means of real comfort.
Live respectably, plainly, frugally.
Be active, watchful, earnest till death.
Do all to glorify God, to bless, and be blest.
Have ever a title clear to heaven.
Conclude all in time for God and eternity.
Labor for temperance, virtue, and health.
Live for religion, revivals, and victory.
Live daily, wisely, faithfully, and happily.
Be, in all my doings, like true artists: to dash out
anything that would eclipse Christ, or any of
my Christian graces, or dear brethren.
Never fret because of evil-doers, or events.
Never complain, if unprized, or neglected.

Pity, not blame, the ignorant and impolite.
Try to speak as slow again as I do ; keep calm.

COVENANT RESOLVES.

Recorded early after my Christian conversion.

Resolved to consecrate myself and all to God.
Read, study, pray much, and practice the Bible.
Pray always in secret, and worship openly.
Make but few social confidants or allies.
Keep personal affairs to myself, or home.
Abstain from all species of intemperance.
Practice love, benevolence, and courtesy.
Be prompt in duty, habits, and intercourse.
Avoid envy, anger, hatred, lies, and scandal.
Never covet, cheat, sponge, gamble, or misspend.
Be humble, patient, peaceful, and enduring.
Avoid debts, delay, fretting, and rashness.
Shun narcotics, tobacco, opium, or intoxicants.
Never be a miser, parasite, drone, or slave.
Subdue carnal nature, and utilize my powers.
Be industrious, economical, a good steward.
Live daily as if to die and go to God's bar.
Imitate Christ and apostles by the Spirit.
Trust Christ for grace unto salvation.
Submit to God, duty, trials, and rewards.
Which may God grant, for Christ's sake. Amen.

MY CHOSEN COSTUME.

I mean to dress for health, comfort, and use.
I wish so to dress as not to attract notice.
Not to divert minds or lessen my word or deed.
To help minds see a soul's worth, and Christ.
To exemplify the new birth and a holy life.

AUTO-DESCRIPTIVE VIEW.

Truly, a somewhat robust, masculine, combative, resolute, and self-reliant being may coexist with a quick, irritable, and sanguine temperament, and a genuine, strong, hearty, self-sacrificing kindness. Instances abound in generals, statesmen, doctors, ministers, Christians, judges, rulers, heroes, on land and sea, in marked degrees.

Being impatient and passionately anxious to contribute more rapidly to the benefit or relief of imperiled victims, suffering of want, disease, or violence, I cannot go around, or move lazily to the imperious calls, but rush on at once, directly to their rescue, or to guilty sinners.

I feel a growing love, soul-vehemence, crushing responsibility, and agonizing anxiety to arrest lost sinners, and, by grace, to flash conviction through the minds, the heart, and souls, of all men; and to save them from hell. Nay, I want to snatch and save exposed victims immediately, unwilling to lose

time, strength, or truth, and the life of immortal souls to their guilt and the pit.

As a reformer or revivalist and preacher, I must be persistent, Godly-selfwilled, vigorous, tenacious, and persevering; finding pleasure, consolation, and thanksgiving in the Christian exercises, successes, and hopes, while my head, heart, body, soul, and spirit, unite in God.

MY MINISTRY.

The Godly Miss Mary Lyon was right in saying: "When you choose your field of labor, go where no one else is willing to go. Nothing in the universe do I fear, but that I shall not know all my duty, or shall not do it." Thus I have tried to do for some forty-five years, as an evangelist, in twenty-five States of our Union; in Canada, Ireland, England, France, Egypt, Greece, Smyrna, Jerusalem, and other places, on land and on ship, as God has directed. God has abundantly blessed my efforts in confirming churches, strengthening Christians, in the conversion of sinners; also in organizing the church at Brattleboro, Vermont; and in raising up many other important interests, as noticed in my "LIVING LIFE."

PULPIT PREPARATION.

I study texts, commentaries; dictionaries, and other helps; sketch the briefs, and print the same

on my mind; and always deliver my sermons extempore. I look above for help and happiness; below, for duty and success; to God, for daily grace to make my acquisitions and education to be so much sacred, vitalized knowledge and power for salvation. A Scotch woman well asked, "If a minister can't remember his own sermon, after a week's study, long enough to preach it without reading, how can he expect us to do so by hearing it only once?" Let us stereotype the sermon on our own mind, and then on the minds of our hearers. I began preaching by using "briefs" no larger than a large business card, covered over on one side with the text, simple divisions, expressive words, and odd signs, or suggestions; but these I laid aside long ago, as unnecessary, as by close study I get my brief ready; and now it is engraved on my heart and memory, and soon it is all printed fresh and warm on the hearts and minds of my audience.

For many years I have not written a word, line, or sign, to be used in the pulpit; but make due preparations, and trust God for the delivery. Afterwards I write out some of them.

The method of extempore speaking has some great advantages of liberty, power, and effect, as occasions arise; and the Holy Spirit, relied on, is given like Pentecost. But some ministers think otherwise. Some may memorize, or plagiarize, or

think it best to write and read sermons, and even pursue this course with some success ; but they never suspect nor know their loss nor that of their hearers.

Oh, the sacred ministry ! No cause is so noble to a good man who understands it ! To preach the whole Gospel — to preach it fully, largely, faithfully, solely, and continually ! Then you will wear a starry crown ! Thus, in choosing my preaching points, I have always tried to select the poor, weak, or neglected churches and villages, and give them the whole Gospel.

FOREIGN PASSPORT DESCRIPTION.

"Head large — seven inches and a half in diameter ; forehead high and wide ; eyes large, blue, and luminous, under a massive brow ; features regular, square, and bold ; nose stout and straight ; complexion light and fair ; hair auburn, curly, and thick, even covered at fifty-three, and little gray (now 74, in 1880) ; chin large and dimpled ; mouth close and expressive." With this I traveled and preached, and was a "bearer of despatches" of the United States for Europe and Asia, which honored, saved, and profited me much.

GENTLEMANSHIP.

Said a good deacon of a New Jersey Baptist church, "Give the evangelist fifty dollars." "No,"

said the kind pastor ; " Brother Andrews is a gentleman, and if you give only forty, he will find no fault."

CLEAN HABITS.

A church committee calls on a family of good breeding and style, near the church, to secure entertainment for the evangelist during a revival meeting of weeks. " Well, does he use tobacco?" they ask. " If he does, we could not take him on any account, nor have his example before our children." The committee replies: " Mr. Andrews is all right; uses no tobacco; is cleanly; a gentleman." " We will very gladly entertain him," they heartily reply. And it is done.

Memorial.

MRS. MERCY ANDREWS,

ÆT. 94,

Died April 4, 1875, Westmoreland, N. H.

LINES BY

REV. EMERSON ANDREWS, EVANGELIST.

Farewell, dearest Mother, gone home to the blest,
With Father and kindred, all Christians to rest;
The Lord of creation, the Savior we love,
Has prayed, died, and risen, to crown us above.

Fourscore and fourteen were the span of thy days,
When carried by angels to mansions of praise,
Thy Husband, ten Children, and myriads to greet,
By faith, hope, and love, the " Old Story " repeat.

Thy word and example, more precious than gold,
Engraved on thy children, and all thou couldst mold,
As Savior and Spirit impressed on thy mind,
God's image and jewels, for all humankind.

Yea, children and pilgrims, with lamps full and bright,
Hail Jesus, our Captain ! we're fit for the fight ;
Though hot be the battle, in triumph we'll rise,
O'er sin, death, and hell, with our Lord in the skies.

As son, and a witness for Jesus and souls,
I'll tell the "good news" to the nations and worlds ;
I'll preach of salvation, by grace, all around,
Till heaven and earth shall re-echo the sound.

Lord, hasten the day, when the saints shall arise,
Our "loved ones," with Jesus, come forth with the wise ;
Blest "plaudit" to hear ! the "New Song" will we sing ;
With Angels and Christians, crown Jesus, our King !

EPITAPH

OF MRS. MERCY ANDREWS. BY E. A.

Christ, our life and resurrection,
Crown my hope, O victory !
Trust His grace for thy salvation,
Shout in heaven, saints' jubilee !

OUR MAXIM.

The history of our habits and life are truly the
real clear history of our personal thoughts and reso-
lutions.

If we are destined to lead, originate, or rule,
Providence and our bent or temper will ever lead us
onward to the same.

REPORT.

From "The African Expositor."

MESSRS. EDITORS: "The African Expositor," as a periodical, is nice, truthful, varied, able, and spicy, and well adapted to do good to all races and colors. Like the Tree of Life, may it "bring forth fruit every month, and leaves for the healing of the nations." God speed the enterprise!

The New Year's "mass meeting," I think, was a great success, as Raleigh was the right place to hold it.

The influence of such ministers' counsel, wisdom, speeches, resolutions, plans, and piety, must soon tell for good on the churches, and radiate, as the sunlight, all over the State and world.

The Shaw University is a blessed institution, and the delight of many. I am thankful for what I saw, heard, and felt in the family and mansion of the worthy president, in the class-room, and in the chapel; in revival meetings for weeks. Here mind, soul, and body — all are cared for. What a paragon! The situation is beautiful, the buildings superb, the grounds adorned and cultivated. The model president, "of all work," assisted by an able and busy corps of teachers, educates and *stamps* the faithful students for life, liberty, and happiness; to do good to all mankind.

The Estey Female Seminary is a most beautiful school edifice; a monumental gift of Deacon Jacob Estey. How doubly repaid would he feel if he could see the bevy of studious, happy girls *here* fitting, or fitted, to go forth and bless the world, as teachers, missionaries, helpers, or help-meets in life! Truly, they do well in their classes, do honor to their teachers, and give promise for the future. God bless Brother Estey and the school!

Yours truly,

EMERSON ANDREWS, *Evangelist*.

GOLDSBORO, N. C., Jan. 20, 1879.

THE MASS MEETING.

From "The African Expositor."

The largest gathering of colored ministers that ever met in North Carolina assembled in Raleigh, January 1st, 1879. The meeting had been called by the Baptist State Convention.

Evening Session — First Day.

The meeting was opened with a sermon by Rev. Emerson Andrews, of Boston, from Acts i. 8. The object of the sermon was to consider the third topic, "showing what means can be employed to better develop and strengthen the churches." The sermon was exhaustive and full of instruction. The following is a brief outline:

-
1. Endowments are common or special.
 2. Gifts are natural, spiritual, or acquired.
 3. Wisdom develops, testifies, and avails.
- I. Elements of power in the churches :
1. Christ's love as our motive power.
 2. Divine Truth, natural and revealed.
 3. The Holy Spirit's endowments.
 4. Gospel Faith, living, active, effective.
 5. Unity of spirit, doctrine, and practice.
 6. The Cross — our soul, center, and circle.
 7. Prayer and effort, earnest, effectual.
- II. Means to develop and increase the power :
1. Examination, confession, reformation.
 2. Temperance, economy, godly zeal.
 3. Closet, family, and public worship.
 4. Our schools, academies, and colleges.
 5. Spiritual preaching and mission work.
 6. Discipline, system, care, and promptness.
 7. Revivals, ordinances, and Sunday schools.
 8. Witnessing for God at home and abroad.

FAREWELL FOR A WHILE.

For more than forty years I have conducted revival meetings both north and south ; and for the seven last winters, mostly with the colored race. I have also distributed among them many of my different revival books, and expect to give them and others many more.

I am now writing at Saratoga Springs, September 10th, but shall soon leave to get this work through the press. I shall, *D. V.*, go south on another revival campaign. Pray for me, and strive to meet me at last in glory!

SPIRITUAL HUSBANDRY.

Farming the heart is work for all —
To plough our stubborn souls at call ;
The SPIRIT kills the weeds of sin ;
Christ's GOSPEL sows good seed to win.

Let mellowed soil, by grace divine,
With prayer of faith, make all things thine ;
Go, gather sheaves while fields are white ;
Salvation's day is shining bright.

Instruments show their righteous use —
No mind nor motives for abuse :
Sure crops, all good, contentment, gain,
Crown harvesters with godly fame.

Revival bands, go, sowing truth —
Reap converts full of joy and wealth —
Hail dead to life — lost sinners, home —
Well done ! In heaven with JESUS dine.

E. ANDREWS.



CHAPTER II.

COMMENDATIONS.

From Rev. Dr. Hill. (No. 1.)

TO DEAR BRO. BACKUS, OF NEWARK, N. J.

I KNOW not whether your Second Church has determined to resume public worship; but if you have, I think that Bro. Andrews, with the blessing of God, might put you in good condition again. I know him, I think, well, and believe him to be well calculated in education, talent, tact, and disposition, for Newark.

If you mean, therefore, to try again, he will *go ahead* with you in the right way.

Yours as ever,

NEW YORK, Oct. 1, 1840.

BENJ. M. HILL.

From Rev. Dr. Hill. (No. 2.)

DEAR BRETHREN: The Rev. Emerson Andrews informs me that he is preparing to make a short tour in Europe during the ensuing winter, and I feel great pleasure in certifying to his excellent character as a gentleman, a Christian, and a minister of the gospel. As such, he has been extensively useful in

our country, and enjoys the respect and esteem of a large number of churches and ministers. May he be equally useful wherever he travels beyond sea, and enjoy the Christian courtesies and esteem of all with whom he becomes acquainted.

BENJ. M. HILL,

Sec'y of Cor. of Am. Baptist Home Mission Society.
NEW YORK, U. S. A., Oct. 28, 1858.

From Rev. Dr. Burrows (now of Kentucky.)

DEAR BRETHREN: It gives me pleasure to introduce to any of my friends to whom this letter may be handed, the bearer, Rev. Emerson Andrews, with whom I have for years been intimate, and who is extensively known and much and deservedly beloved through this region of country. Mr. Andrews has been engaged as an evangelist for several years, and in that capacity has done great good in building up weak churches, in conducting protracted meetings, and in indefatigably and faithfully preaching the gospel of Jesus Christ. I do most affectionately commend him to the confidence and fraternal love of the disciples of Christ wherever the providence of God may lead him, as a man of unimpeachable integrity, fervent piety, and as an able minister of the New Testament.

(Signed) J. LANSING BURROWS,

Pastor of Broad St. Baptist Church.

PHILADELPHIA, PA., April 28, 1845.

From Rev. John Seger.

AN ACROSTIC.

I.

E mbassador in Jesus' name,
M y Saviour's Gospel to proclaim;
E ver on the wing I fly
R ound the world, both far and nigh.

II.

S uccess attends me where I stay;
O 'er hills and dales I make my way;
N ot long in any place remain,
A nd may I never preach in vain.

III.

N o home for Andrews can be found;
D estruction waits the world around.
R un on he must, and loud proclaim
E ternal life through Jesus' name.

IV.

When all my toils on earth shall cease,
S weet thought, I shall go home in peace;
Sweet home, where I shall be at rest!
Sweet home! sweet home of all the blest!

Dear brother, go! count all but dross;
Unfurl the banner of the Cross!
Go wield the sword, and take the field;
Fight the good fight, and never yield!

The war will not continue long ;
 You then will sing the conqueror's song.
 Be faithful to your Lord's command,
 Till you on Canaan's shore shall land !

HIGHTSTOWN, N. J., Jan. 1, 1855.

JOHN SEGER.

From Rev. William M. Jones.

JERUSALEM, Feb. 28, 1859.

DEAR BRO. STILLMAN : This will be handed you by Elder E. Andrews, a dear brother in Christ in the Baptist denomination, and an acquaintance of mine of former years, whom I esteem very highly, and whose praise is in the churches. He will be able to give you his ideas of Palestine and of Jerusalem, and also how he finds me — buried in my work, with the prospect of little immediate success ; but my trust is in Him whose promises fail not.

You will be pleased to hear Bro. Andrews, and to see him.

Yours truly,

W. M. JONES.

From Dr. Wyckoff.

AMERICAN BIBLE UNION ROOMS,

350 Broome Street,

New York, October 28, 1858.

Rev. J. G. Oncken, Hamburg, Germany.

MY DEAR BROTHER : The bearer, Rev. Emerson Andrews, is traveling for health and improvement. He is a brother in good standing, and has been instrumental of great good among the churches of the

saints in this country. It affords me much pleasure to introduce him to you, although I believe that you have met in former years.

Affectionately,

WILLIAM H. WYCKOFF,

Corresponding Secretary.

*From Rev. Dr. Brown (now of Japan). To Baptist Ministers
in the Dominion of Canada.*

DEAR BRETHREN: Learning that our friend and brother, Rev. Emerson Andrews, the Evangelist,—who has labored for many years with great success in revivals in the United States,—is about visiting the British Provinces, we cordially commend him to the confidence of all Baptist brethren with whom he may meet.

NATHAN BROWN,

NEW YORK, May 27, 1868.

Editor Am. Baptist.

From Rev. Dr. Malcom. (No. 1.)

VERY DEAR BROTHER ANDREWS: Your Revival Sermons are admirable. The ideas the readers will get from them will be blessed to thousands.

Your life has been, and is, uncommon. God has gathered a host by you, as his instrument. The history and writings of such men are a precious legacy to posterity.

HOWARD MALCOM.

From Rev. Dr. Malcom. (No. 2.)

DEAR BROTHER ANDREWS: How much good the colored ministers will gain by perusing your Revival

Sermons! Oh, how much it will inspire their preaching! I believe the good Spirit helped you in their composition. HOWARD MALCOM.

From Rev. Dr. Malcom. (No. 3.)

BROTHER ANDREWS: Your Autobiography is first-rate. There is a great deal of history in it.

H. M.

From Rev. Dr. Malcom. (No. 4.)

VERY DEAR BROTHER ANDREWS: Your note dated Boston, May 1, 1874, is before me. I am so glad to see your hand once more! I have unpacked your box of books for the colored brethren, "to be distributed among them as I see fit." All the books you placed in my hands for distribution last year are given to pious students for the ministry, black and white, and were received with much joy.

H. M.

From Rev. Dr. Malcom. (No. 5.)

MY VERY DEAR BROTHER ANDREWS: What right have Christians to refuse to be God's stewards? or to pass all unused property over to others while able to occupy well? If God has given us some thousands more than we daily need, shall we intrust it to others, and shrink from our responsibilities? Let us take what God gives us, and disburse the income as we think right; and then, when we die, let heirs

and charity receive what we think God will approve. Death will end our stewardship ; and we must close it honestly.

God bless you, dear and honored brother !

Yours in the great bond,

HOWARD MALCOM.

PHILADELPHIA, PENN., 1874.

From Rev. Dr. Brown.

For the orthodoxy of our paper, "The American Baptist," read Rev. Emerson Andrews' ground-down Revival Sermons.

NATHAN BROWN,

NEW YORK CITY, 1870.

Editor.

From Rev. Dr. Cushman.

I regard Rev. Emerson Andrews as the most unexceptional Evangelist in the field.

ROBT. W. CUSHMAN.

PHILADELPHIA, PENN.

From Rev. Mr. Armstrong.

DEAR BROTHER ANDREWS : I thank you for the gift of your "Revival Sermons." They are real gems, full of sparkling thought. No threadbare, long-strung spider-webs ; but real pith and marrow. You have only to open the shell, and take the meat.

Yours truly,

A. ARMSTRONG.

EASTON, PENN., 1871.

From Rev. Mr. Parker. (No. 1.)

DEAR BROTHER ANDREWS: Your donation of books was received with many thanks. The books have pleased the students much. We want more.

The "Revival Sermons" have opened up many new lines of thought. God will reward you for your kindness.

Yours truly,

B. G. PARKER,

For the Students.

CROZER SEMINARY, CHESTER, PA., 1874.

From Rev. Mr. Parker. (No. 2.)

DEAR BROTHER ANDREWS: We feel very grateful to you for your books; and read them with great interest. The "Revival Sermons" breathe the Spirit of Jesus. It requires just such to awaken men, and to bring them to Christ. Oh that the same spirit might characterize all of our preachers! And if the world is ever to be converted, we must have a live ministry.

Yours truly,

B. G. PARKER,

Committee.

CROZER SEMINARY, CHESTER, PA., 1874.

From Rev. Dr. Burns.

DEAR BROTHER ANDREWS: I have been reading your book "Living Life," or "Autobiography," with

great delight. It is, like yourself, unique, warm, and inspiring. Your book must do good. Would that all American, as well as English, students, in the ministry, would read it.

Yours ever,

In the vineyard, affectionately,

JABEZ BURNS.

LONDON, ENGLAND, NOV. 15, 1873.

From Rev. Mr. Nichols.

DEAR BROTHER ANDREWS: I thank you for the present of your "Living Life and Travels." I have run through the whole book with the enchantment of a finely written novel, leaving a salutary impression on my soul worthy of imitation in life-work.

Your "Revival Sermons" I have read with care, pleasure, and profit. Please accept my thanks. I will now place it with other valuable books for revivals, and as a souvenir of my valued friend-evangelist. May the Lord bless you more and more!

Yours very truly,

CHARLES NICHOLS.

From Rev. Dr. Corey.

DEAR BROTHER ANDREWS: Your gift-books are well appreciated, and doing good service. They will, I am confident, produce much good among the students.

Yours verily,

C. H. COREY,

RICHMOND INSTITUTE, VA.

Principal.

From a Colored Pastor.

DEAR BROTHER ANDREWS: Every minister who received your "Revival Sermons" thanked God for such a good work, and for your benevolence; and we want more.

Yours for the Master,

WM. B. JEFFERSON,

WASHINGTON, D. C.

Pastor.

From a Colored Pastor.

DEAR BRO. ANDREWS: How I prize your books! What a treasure of Bible knowledge! They are just the books for my race. The entire works should be in every minister's library.

Yours for salvation,

J. H. ARMISTEAD,

KNOXVILLE, TENN.

Pastor.

From a Colored Editor.

TO ALL CONCERNED: Rev. Emerson Andrews, known from ocean to ocean, in both hemispheres, as a revivalist, a Baptist minister of pure standing, has given to the world a book of his excellent "Revival Sermons," his "Travels in Bible Lands," "Youth's Picture Sermons," and fine "Revival Songs."

Brother Andrews merits the confidence and respect of all races and colors; and as such, he, with

his works, is hereby commended to all, north or south.

RUFUS L. PERRY,

BROOKLYN, N. Y.

Editor of National Monitor.

From Rev. Dr. Cummings.

DEAR BROTHER ANDREWS: I have been reading your "Revival Sermons," and am very much interested in them. I like the style and spirit. I am very glad you have given them to the world.

Yours in Christ,

E. E. CUMMINGS.

CONCORD, N. H., 1879.

From Deacon Warren.

DEAR BROTHER ANDREWS: Glorious news! A sea-captain has just returned to Boston, Mass., with his dear wife and daughter. He says "both have been converted on the voyage, on the ship with him, while reading Emerson Andrews' 'Revival Sermons.' And they are soon to be baptized, and to join the Baptist church."

Yours in mission work,

A. V. WARREN,

BOSTON, MASS., 1873.

Bethel Missionary.

From Rev. President Phillips.

DEAR BROTHER ANDREWS: We are thankful for the help you render us; the more the better. I do

not believe you can render a more acceptable gift to the Saviour than by helping these freedmen to the light. Your books, "Revival Sermons," "Living Life," "Bible Lands," and "Youth's Picture Sermons," have been very popular among the students. Your style takes with them.

Yours truly,

D. W. PHILLIPS,

Principal.

NASHVILLE SEMINARY, TENN., 1875.

From Rev. Dr. Olmstead.

REVIVAL SERMONS *preached in Protracted Meetings.* By Rev. Emerson Andrews, A. M., Evangelist. Boston: Published by James H. Earle, 20 Hawley Street.—In a fair-looking volume of less than 350 pages, we have here over fifty sermons from the pen of this well-known Evangelist. Mr. A. has seen a long life of active and useful service in the ministry, which he loves. Graduating from Union College in 1834, settling in a brief pastorate at Rome, N. Y., he has given forty or more years to evangelistic labors in various parts of the country, chiefly of late years at the South among freedmen, for whose salvation and elevation every way he labors with a warm heart. These discourses are quite characteristic: not aiming at ornamentation or elaborate style, they yet urge home with point

and earnestness the experimental and practical truths of the Bible, and so are suited to do good. We are glad to see they are in demand.

REV. JOHN W. OLMSTEAD,

Editor of The Watch-Tower.

NEW YORK CITY, N. Y., 1879.

From Rev. T. Goodwin.

DEAR BRO. ANDREWS: The accompanying acknowledgment speaks for itself. Bro. Perry "desires me to thank you a thousand times over for your very generous donations," and says that you have no idea of the vast amount of good your books are accomplishing, and requests a further donation of all you can spare.

Yours, &c.,

THOMAS GOODWIN.

BAPTIST PUBLISHING ROOMS, PHILA., PA.

AMERICAN AND FOREIGN BIBLE SOCIETY ROOMS,
New York, Oct. 30, 1879.

DEAR BRO. WATERHOUSE: Allow me to introduce to you Rev. Emerson Andrews, of Philadelphia, Pa., a ministering brother in good fellowship with the regular Baptist Church. He goes on this blessed "warfare at his own charges," and has been greatly blessed in his work for the freedmen and white population.

I cordially commend him to your fullest confidence. With kindest regards to Mrs. W.,

I am, very truly, yours, &c.,

M. R. FORY.

From Other Ministers.

Rev. Emerson Andrews' books are in great demand here. We are thankful for his donations.

BRUNSON, S. C.

(REV.) BENJ. L. BRISBAINE.

Rev. Emerson Andrews' "Autobiography," "Living Life," is excellent. Every one of our ministers ought to have it.

TEXAS.

REV. WM. MUSSY.

Rev. Emerson Andrews' books are admirably adapted to the wants of our pupils. His donation will help the colored brethren, and all of us. We want more of the kind.

REV. H. WOODSMALL,

SELMA ACADEMY, ALA.

Principal.

I like Rev. Emerson Andrews' "Revival Sermons" for their bold and independent style.

(REV.) A. T. WEST.

From the Shaw University.

Another Gift of Books.—We have recently received a box of books from Rev. Emerson Andrews, of Saratoga, N. Y. Some of the books are standard works, and all of them valuable. This is another instance of Bro. Andrews' liberality and interest in the welfare of the colored people. Bro. A. expresses the wish that his donation may stimulate others to make like donations of books.

RALEIGH, N. C., 1880.

(REV.) H. M. TUPPER.

From Rev. Dr. Dunn.

DEAR BRO. ANDREWS: The box of books you sent us has been duly and thankfully received; and the books, highly appreciated by the students, are truly the means of accomplishing much good. Your books are widely read. Your name will long be remembered in the wide West.

Yours truly, in behalf of the students, friends, and patrons of Central University,

L. A. DUNN,

PELLA, IOWA, July 5, 1880.

President.

REV. T. W. JONES, of Saratoga Springs, N. Y., says of my "Revival Sermons":—"I like them much. They have point, directness, force, and the right spirit—full of life. They begin and go right on to the object. They must do good."



CHAPTER III.

VITAL QUESTIONS.

"I am the Alpha and the Omega, saith the Lord God."

REV. i. 8.

IS there an eternal, living God?" Yes, my friend: proofs are positive and ample, from Nature and the Bible, to establish the fact of God's existence above all human power of refutation. Infidel opposition ever fails.

The intuitive idea of a God is a truism — a living, conscious fact, self-evident as our own being, and so remains, unless obscured by sin. The thought of a living God is an original revelation by himself to us of his own existence, power, and presence. Finite man could not scan the wide universe; neither originate the conception of the first cause of all things; nor imagine his attributes; or ascend up to heaven to bring Christ down from above—who is the Immanuel, or God with us.

Behold the natural sun, bright and beautiful! How it reveals its own existence, and gives us the real idea of its own elements, in its awful distance.

We could not stretch our vision ninety millions of miles to see its burning face, nor bring the sun down from its orbit. But it reveals to us clearly its own existence, form, and elements, on the retiring prismatic cloud after the thunder-shower; and paints thereon the sacred covenant rainbow of seven primary colors, with their myriads of intermediate, distinct, blended, beautiful tints, in glorious splendor. So religion is of God, as sunlight emanates from above and blends in the rainbow.

How God multiplies signs, analogies, and conclusive evidences of his own eternal being, and his attributes, both natural and moral! Oh, the united power of light, truth, and wisdom, now so prismatic, coming to a focal blaze on us from the book of nature and the Bible! How infinite are the logical and analogical proofs,—rational, positive, experimental, practical evidences of a living *God!*

Like causes produce like effects. The fountain is known by the stream, the tree by its fruit, and man by his doings. All this you admit. Just now compare and contrast the Bible doctrine, preachers, and fruits, with the infidelity of Paine, Voltaire, Ingersol, or other reprobates. Behold their opposite effects in Christendom, or fruits in the world at large. Truly the obvious, lasting, triumphant, unanimous verdict of a competent jury is positively

for God and his Book. During my revival experience of fifty years many avowed infidels, semi-infidels, Unitarians, Universalists, and other classes of unbelievers, have been convicted of divers errors and sins, and been converted, immersed, welcomed to the church and the Lord's supper; nay, to all the privileges of Christ's kingdom. Each convert declared, like one of old, "That whereas I was once blind, now I see!" They confess with sorrow their former doubts, acts, loss, and folly, and thus witness boldly and joyfully for salvation. Oh, bless the Lord for such living, direct testimony! Behold them thus created anew, with right minds—CHRIST-LIKE! What a miracle of grace! So the evidences for Christianity are visible, tangible, and sensible as sunlight. Yet reprobates, given over of God to believe a lie, to quench the Spirit, to commit the unpardonable sin, and to be damned, corroborate indirectly and unintentionally the Bible and our preaching, by their heretic and ungodly opposition in word and deed.

Let us rejoice in God, like David over Goliath, and shout for truth, victory, and the promised land!

"BUT IS THE BIBLE TRUE?"

Certainly, my friend, without a doubt! The HOLY BOOK is authentic, inspired, credible, and practical. It is a pure revelation of God—his mind,

his heart, and purposes ; nay, of our life, character, death, and destiny, for time and eternity. May you know it !

All Scripture is inspired by God ; and this is evident to all but the blind, proud scientists, worldlings, and unbelievers, both by internal and external evidences. The creation shows clearly Jehovah's Godhead :—"The heavens declare his glory ; and the firmament, his handiwork, his speech and wisdom." But the Bible reveals God and his moral character in three distinct persons — Father, Son, and Holy Spirit — all in one Being ; each equally endowed with the same attributes, but manifested in different offices. So, we see light in Christ's light, and behold him and ourselves in the gospel-glass, till we are changed into Christ's image, from glory to glory, by the Holy Spirit.

"The world by wisdom knew not God." Rome, in her palmiest days of a Cæsar or a Cicero, knew no God nor immortality ! Learned Athens, with her brightest stars and highest glory, knew not the living God ! It remained for Paul to preach the true God in Christ, and the resurrection, to Greece and Rome.

The doctrines, precepts, examples, and ordinances are rational, practicable, divine. Spiritual eyes see God's perfections, their own imperfections, privileges, and sure prospects ; but the carnal mind

can not see either the signs or evidences. Oh, repent; get rid of sin — motes, scales, veils, — and look in the Bible-glass till you see Christ formed within you. Faith is the key to unlock the rich, manifold treasures of God.

The true Christian feels positively that by grace he is a living epistle — a living, practical edition of the gospel power-press. This the blind, or mere experts in science, arts, and literature, do not, or can not, understand. Oh, seek first the kingdom!

“BUT, CAN I BE SAVED?”

Yes, indeed, dear inquiring soul! Long before the world was made this question was solved in the eternal, all-wise counsel of Heaven. When the great question arose, how fallen man could be saved, neither Gabriel nor any finite spirit could answer it. But Christ stands forth and declares, “I have found a ransom! I give myself an all-sufficient sacrifice to fulfill the law, to honor the throne, and to redeem lost sinners.” So God can now be just, and the justifier of all believers in Jesus. ALL HAIL! Good news to a lost world! — but especially to those who repent and believe! Are you seeking to be saved? Christ came, was baptized in Jordan, was tempted, persecuted, betrayed, crucified, raised from the tomb, and manifested openly and bodily to his disciples for forty

days; then, from the Mount of Olives, he ascended up to heaven to intercede for us, bequeathing great endowments to all his disciples and faithful followers. Salvation is now freely offered.

“HOW CAN MAN ESCAPE HELL?”

The rebel Jews and reprobate sinners could not *Escape*. — There is no other name but Christ’s whereby you must be saved. He who believes and is immersed shall be saved. So it was at Pentecost.

But what *evidences* are required of Christians?

Answer. — The new birth; witness of the Spirit in your heart; love of God, the brethren, the Bible, and every known duty. Nay, the fruits of righteousness, thirty-fold, sixty-fold, and a hundred-fold; a foretaste of heaven’s gracious, welcome plaudit — “well done!”

“MUST I PROFESS CHRIST?”

Of course. If you are ashamed of Christ and the Gospel, you would be unworthy; and Christ would disown you. You cannot be a disciple without enlisting. Now, if you believe with all your heart, confess with your mouth, and obey the Lord, you shall be saved. But if you do not deny yourself, nor take up your cross, nor follow Christ, you cannot be his disciple. See a model revival: as Pentecost sinners were convicted, they asked to be

saved, most gladly received the Word, were immersed, added to the church, partook of the Lord's Supper, gave for the poor, did missionary work, won souls to Christ by thousands, and went on rejoicing.

Having received the great endowment — the power of the Holy Spirit — they went forth to witness for Christ, to disciple all nations, beginning at Jerusalem. So we must begin at home, and testify onward to the utmost part of the earth; yea, and so gather sheaves, and wear a starry crown.

"SHALL WE LIVE AFTER DEATH?"

Most assuredly, dear immortal soul! Job says: "I know that my Redeemer liveth; though after my skin, worms devour this body, yet in my flesh shall I see God."

Daniel says: "Many who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "There will be a resurrection of the just and the unjust. The dead in their graves shall hear Christ's voice, and come forth; those who have done good, in the resurrection of life; and those who have done evil, in the resurrection of damnation. Blessed and holy is he who has a part in the first resurrection; on such, the second death has no power."

Nay, "if the dead rise not at all, why then are they immersed?" Prophets, Christ, and Paul teach this doctrine.

With what bodies shall we arise? With spiritual bodies; as Christ arose, manifested himself, and ascended from Mount Olivet to Heaven. And he shall come in like manner as he went up. So Christians will arise, see Christ as he is at his coming, be like him, and be satisfied when we awake in his likeness. So shall we ever be with the Lord. Oh, then let go of sin, glory in the cross, and live with Christ!

"WILL THERE BE A GENERAL JUDGMENT."

Thus says the Book: "God has appointed a day in which he will judge the world in righteousness, by Jesus Christ." All judgment is administered by God, the Son — Immanuel — God with us. "So we must all appear at the judgment-seat of Christ, that each one may receive the things done in the body, according to the things which he did, whether good or bad." We must die, be raised, and be judged. The Judge will sit, the books be opened, and all on the right hand will be justified for heaven; and those on the left hand will be condemned; and each be justly requited according to his works and fitness for heaven or hell.

That day will be sudden, awful, terrible, heart-revealing, soul-rending, separating, decisive — the final day. Oh, prepare to meet God!

"WILL THE AWARDS BE FINAL?"

Amen! says the unchangeable Jehovah; and so do all heaven decree. The righteous will retain his character, and the wicked his; and each be requited accordingly, evermore. "The wicked shall go away into everlasting punishment; but the righteous shall go into life eternal." So "the hope of the unjust man perishes"; but the "righteous has hope in his death." Thus you see two classes in life, death, resurrection, judgment, and in eternity. The wicked will be tormented like Satan, Dives, and reprobates, — in body, memory, conscience — in hell. The righteous in heaven will remember grace, and glory in the cross!

"HOW PREPARE TO MEET GOD."

"Seek first God's kingdom and grace." Friend, what if you gain all the wide world, and then lose it with your soul? Time is precious; Christ is precious; so is religion, and your soul. Your salvation is precious, indeed, beyond all finite computation. The redemption-price is the true exponent of the soul's worth — infinite, immortal — to live as long as God lives; to increase in magnitude, knowledge, capacity, in happiness or misery forever!

Oh, what a responsibility, then, rests on you and me! What an account will you give to God? Meet

him you must; prepared or not; willing or not; with or without the wedding garment; and be tried, judged, and rewarded as you deserve. Why not secure now the indispensable preparation, and so be ready with your lamp burning? You prepare for the school, the wedding, the court, and church. Very well. Now prove your regeneration, justification, sanctification, adoption, and your heavenly title; and you have the best, the only true and complete outfit for life, death, resurrection, and judgment; and to enjoy God, the angels, and all the saints in glory forever. Are you prepared? Oh, sinners, give Christ your heart and life now! Christians, God helping, win souls, and secure the prize. Preachers, let us hold up the cross, clear our skirts, and save souls. Yea, let us all be ready when the Lord shall call for us, to meet above, to sing "happy day" and sovereign love in HEAVEN.



CHAPTER IV.

INFIDEL OBJECTIONS.

THE fool hath said in his heart, there is no God.” (Ps. xiv. 1.) You say, “I cannot believe in the existence of God.” O how blind! How your elder brother has been pictured in the text! Your younger brother says: “No God seeth me.” But how false, foolish, wicked, and suicidal to shut your diseased eyes and then declare there is no sun! Oh, let motes and scales fall off! Jehovah reveals himself and his attributes as manifestly as the natural sun shows itself. Who can harbor a doubt in this case? Proofs are self-evident. Every effect must necessarily have some adequate cause. The universe, both animate and inanimate, could not spring up into existence, order, harmony, adaptation, action, or life, without an all-sufficient first cause—the true and living God. We give you facts and reasons, and you see you have no ground on which to stand;—neither facts, nor example, or a single sign of a reason for your unbelief. Well, you reply, “The evangelist may be right; but what, and how much, do

you think is essential to or for a believer?" I answer: To know Bible truth, the Holy Spirit's power, Christ as your Saviour in the new birth by faith and practical experience.

Peter, Paul, and myriads of Christians so testify. But such experts in arts or science as Tyndall, Darwin, Huxley, or Mrs. Julia Ward Howe, can not imagine, or guess, or ever know what true religion is without the experience. Oh, what can a blind man know of colors? or a deaf man about music? or the unborn about this world? Men of mere science may see minute natural things, changes, or facts, and yet know nothing of God's kingdom. What did Nicodemus, or Paul, or the jailor know of it before their conversion? Sin, pride, and prejudice serve to blind infidel, ungodly eyes. They ignore the true God, Adam, angels, Christ, and saints, and boast of a somewhat mysterious or monkey origin. O how perverse, blind, and mad! The greater the light the less they see, like the night-owl in the sunshine. How eye-blind, or color-blind! — loving darkness rather than light! There certainly can be no evolution without the involution. So come all good gifts from a supreme God.

"Well," you say, "preach on; my mind is somehow changing." The Lord help you to see the relation of cause and effect, of good and evil, Christianity and infidelity; yea, the different influences on

individuals or nations, humane, civil, social, moral, political, and religious! O how debasing, brutalizing, and damning is infidelity! While Christianity, in contrast, promotes truth, virtue, law, order, liberty, temperance, marriage, prosperity, patriotism, wealth, education, equality, and happiness.

"Well, evangelist, your views seem correct, and I feel almost persuaded to be a Christian."

"BUT THE BIBLE SEEMS MYSTERIOUS."

You say, "I cannot understand the mystery of godliness." Well, my friend, I admire your candor. But you now find some clear, feasible truths, do you? "Yes, certainly." Well, do as in business. We learn, begin, improve, and succeed. Do you now use the Bible facts that you *do* know? "Oh, no!" Oh, if you will not use the facts, the alphabet which you do know, how can you learn to read, know more, or succeed? Oh, be wise for thyself!

An old slaveholder once complained to his pious servant about the doctrine of election. Jack replied: "Master, you begin at the wrong end. Take the big Book, read Matthew, Mark, Luke, and John, then go through the Acts, and when you get to Romans you will know what election means." Now, rightly use what *you* do know of the Word till mystery after mystery is solved, and you may enjoy all the rest. You may find many problems, one after another, as

they arise and are solved, and as you advance in experience, and happy solutions will continue. Consistency is a jewel. Say, do mysteries of nature vanish all at once? Why then complain of the mysteries of God, the Trinity, or His attributes? or of Bible inspiration, atonement, decrees, conversion, sanctification, resurrection, and eternal retribution? The world was not made in a single day. Why then do you find fault if so be all mystery does not vanish during your first lesson? O what a mystery, too, you are to yourself, with an active, sympathetic system, mind, body, heart, and life! Yet you see, admit, and act upon the facts. "Man is fearfully and wonderfully made." How the mind affects the body, and the body the mind! How the heart spontaneously throbs night and day without our care or bidding, even for a life-time! Man is surely the highest workmanship of God! Oh, be wise in thought, motive, and act. Behold, all creation and providence, as well as revelation, are draped in mysteries. But as we pass from infancy and childhood by degrees to manhood, so we think, speak, reason, choose, will, and act. We are wise if we do as Paul did when he became a man. Thus when we become Christians, and grow in grace, old doubts and mysteries begin to flee like chaff, frost, fog, or clouds, before the wind or rising sun. Dear friend, do not object or find fault with the Bible because of any

real or imaginary mystery. If you could comprehend God, his Word, works and ways, then you might claim equality, and think him unworthy of supreme reverence. Just humbly give up all sin, and obey the light you now have, and soon, like other repenting sinners, you will rejoice with new eyes and heart.

"But without controversy, great is the mystery of godliness: God manifested in the flesh, justified in the Spirit, seen of angels, preached to the Gentiles, believed on in the world, and received up to glory," there to intercede for us. O friend, accept Christ, and say: "Whereas I was once blind I now see!"

"THE BIBLE IS SO CONTRADICTIONARY."

Now, dear soul, please just look squarely in the gospel mirror. Are not your eyes crossed, or filled with dust? or your heart perverted and full of pride? or your mind carnal, biased, and full of unbelief? Do not say again that "you cannot tell what sentiments to adopt." If you were to look so cross-eyed from any outside standpoint of creation, and gaze at all parts of the solar system; or examine science, art, literature, commerce, agriculture, navigation, and all the learned professions, — truly, you would be as sadly afloat, cloudy, vexed, or bewildered, with none to help. Blind physicians cannot take away the obstructions, nor give you sight. But go to Jesus

at once; get the inner side, near the centre of the Christian's solar system; stand on the high platform of truth and right reason; look with open eyes through the gospel glass upon the surrounding expanse of nature and grace; and with the light of the sun of righteousness view the great panorama of time and eternity, — with the glorious covenant rainbow, or cloud of silver lining, chasing brightly away the retiring darkness! Yea, "if any man will do His will he shall know of the doctrine."

"CHRISTIANS DIFFER SO MUCH."

"I am often perplexed by them." So they may seem or be to carnal eyes, from a far-off, outside standpoint; yet *real* Christians, like successful, loyal business men, must necessarily be agreed on all the great cardinal points. So, there are myriads more of essential Christian points of agreement, than of any practical differences. On some minor, obscure, or outer points, we have a few weak, ignorant, passionate, or spurious professors among the saints, who cause divisions and offences. But there would be no hypocrites if there were no real Christians. How ridiculous it would be to make and utter counterfeit money if there were no genuine currency! How darkness around shows the church to be the light of the world! and so bright! As after the thunder-storm and retiring cloud the rain-

bow shows the choice tints and colors, so may you with Zion see all perplexities flee, and shine in eternal day !

" BUT I DISLIKE THE BAPTISTS."

" I think them exclusive, bigoted, and selfish."

No wonder ! History repeats itself, and so does depravity. You know how they once persecuted John the Baptist, Christ, Paul, and other Baptists, for preaching and practicing the same faith. Notice, too, how they were slandered, imprisoned, robbed, murdered, or exiled in the "dark ages." How the Baptists among the Puritans suffered many cruelties in old Massachusetts for liberty of conscience ! How Roger Williams was driven from home in midwinter to seek and find a home where he might enjoy soul-liberty, among the Indians in Providence, Rhode Island. There he established the first Baptist church in America.

Behold, the Baptists were opposed and persecuted in New York, and in some other States ; and especially abused and whipped in old Virginia. And for *what* ? For preaching the gospel, and practicing the order and ordinances of Christ and his apostles. So it was, and so it is. In modern days we have suffered persecutions in various modified forms, in different States, by different classes, according to circumstances. But the majority is for

us; viz., God, the gospel, history, three millions of Baptists in America, and many other churches here, in Europe, and elsewhere.

The best linguists of the learned world, and many of the ripest scholars of different religious denominations, agree with us in the true meaning of the Greek word *baptizo* and its cognates, to signify immerse. And we affirm, without fear of successful contradiction, that this is the word the Lord always uses to express the ordinance of baptism, and that the term always denotes immersion.

Alas! we know the sad objections! But from whom do they come? Are they Romanists, errorists, unbelievers, or disobedient delinquents, presuming to follow perverting substitutes? Behold the spirit, power, and workings of carnal policy, pride, popish, popular inventions, adopted by persecutors of the Baptists! Yea, by doctors of divinity, and churches who admit our practice to be apostolic, yet profess to have "a wiser way." See Stanley, Pedobaptists, and Romanists.

We expect persecution, if we live godly, and are prepared for it. Christ is our example. All is for our good. O my friend, reform now, believe on Christ and obey, and you may share with us here, and at last in heaven. "The carnal mind cannot discern the things of the Spirit"; but the spiritual sees, knows, writes, speaks, and sings.

"THE LORD'S TABLE IS FOR ALL."

"But you Baptists have wrongly put up the bars."

Dear friend, what is your authority or proof? Tell me, if you have anything better than carnal, popish, spurious substitutes or traditions of men for your authority, evidences, reasons, deductions, practice, or objections. Why disobey God, and then revile us? Let the candid ones judge us, while we obey Christ.

The sacred ordinances of baptism and the Supper were instituted by Christ, confirmed at Pentecost, perpetuated by the apostles and obedient disciples; and are observed to this day by their faithful, persecuted, but apostolic, happy successors. While baptism is emblematic of the burial and resurrection of Christ and true believers, the Lord's Supper shows Christ's crucifixion till he come; not as a sign of Christian fellowship, but as a holy remembrancer; not a feast of recognition or reciprocity, but a celebration of Christ's death till we see him as he is. Be like him, and be satisfied.

Now, before God, who "puts up the bars?" who neglects, perverts, disobeys, or counterfeits the ordinances of Baptism and the Lord's Supper, and then charges the Baptists with his sin? But who is the objector? Is the unbeliever or the delinquent the accuser of the faithful? May the Lord open his

eyes! Many such objectors in our revival meetings have confessed their sins, forsaken their errors, and become true, bold witnesses for Christ, his Word, and ordinances. May you by grace be able to see, believe, testify, and enjoy the GOSPEL FAITH!

“BUT I HAVE OTHER OBJECTIONS.”

Pray what can they be? “Well, I dislike your sentiments on temperance — the use of intoxicants, opium, tobacco, chloral, and absinthe.” Anything more? “Yes, sir. I don’t like your views on gluttony, marriage, divorce, fashion, pride, and hell.” Is not your fight all against God and the Gospel? Paul calls on us “to be temperate in all things”; and “not be unequally yoked with unbelievers.” Christ says, “deny thyself.” Paul says, “whether you eat or drink, you should do all to the glory of God;” yea, and “to marry only in the Lord, having necessity.” Why break God’s law, and then try the poor shield of man’s law, as liquor-men, gamblers, bankrupts, and Sabbath-breakers do? Do you profess religion? Then obey God; or you must settle with him. I do not wonder that sinners, drinkers, and adulterers do not like my preaching; but Christ forbade all sin, and all divorce, except for one sin — the sin of adultery. Then, if either one of the divorced shall marry while the other lives, he or she is guilty of adultery; and any one marry-

ing either while the other lives, shall be guilty of adultery. Christ says Moses allowed the Jews a bill of divorce for the hardness of their hearts. Christ and Paul are explicit on this point. But how many ministers and others are guilty, and truly condemned by the gospel! How dumb, weak, and offensive, too, they are on this point, by their complicity! O what sad records! Let the guilty reform, and objectors would disappear.

"WE DO NOT AGREE, BUT I RESPECT YOU."

"I am resolved to make amends, and hope for the best. My objections to the evangelist are giving way." May God wipe all your sins away, and give you a new heart! Finally, at the age of seventy-four, and having for half a century preached and traveled all over Christendom, and, by grace, winning some fifty thousand souls to Christ, baptizing many in the waters of the Atlantic and Pacific, in rivers from the Potomac to the St. Lawrence, in bays, ponds, pools, and baptistries, I may now be permitted to give you a word of counsel. Let your objections go. Mind God in all instances. Be faithful, courteous, generous to the needy of all classes. Never sport on Satan's ground, nor be intemperate any way. Avoid bad company, books, places, habits, or motives. Be honest, prompt, economical, benevolent, and happy. Please God.

Imitate Christ. Stand by Paul, and be loyal. Make your mark for heaven, on mind, matter, and souls ! Be a true, whole-souled Baptist, fit for life, death, and glory !

GOING HOME.

O come, my loving neighbors,
Repent, and go with me ;
Seek Jesus, grace, and orders,
With hope and pardon free.

O come, my loving brethren,
Bid sin and sorrow flee ;
Trust God, and live for heaven,
Thus Christ in glory see.

O come, my loving soldiers,
Press on for marks and crowns ;
Till 'midst all-fulgent glories
Our welcome "plaudit" sounds.

O come, my loving Saviour,
In Spirit, reign and love ;
Give might, success, and favor,
Then crown us saints above.

E. A.



CHAPTER V.

PREACHING POWER.

MY speech and preaching," says Paul, "were not with persuasive words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. ii. 4). Paul was truly converted, called, endowed to preach, and did his preaching effectually. Christ-like and Spirit-full, he must prevail, as he did. Paul was intellectual, learned, spiritual, devoted, eloquent, wise, and successful — a good model. Let us study the elements of preaching-power for accomplishing similar results.

PREACHING: this means to cry, proclaim, utter, herald, teach, or to counsel in public by a moral or religious discourse or sermon on Christ crucified for sinners.

MATTER OF PREACHING: it is God, his attributes, the Bible, Trinity, man's origin and fall, depravity, atonement, election, salvation, divine offices, regeneration, adoption, justification, sanctification, perseverance, Lord's day, baptism, Lord's Supper, death,

resurrection, judgment, eternal retributions of happiness and misery — the Revelations of God !

These are the great cardinal or essential doctrines, with precepts and examples, to be preached to God's people and to all the world ; nay, earnest piety, love, faith, wisdom, knowledge, goodness, and health.

ELEMENTS OF PREACHING POWER.

This is a subject of great moment. The Lord help us to be true ambassadors of God to man ; to bear the message of eternal life or death to immortal souls ; to speak and witness in Christ's stead ! "Who is sufficient for the work ?" It is all of grace.

LOVE is the soul, center, and circle, — the motive power of all good in heaven or on earth ; yea, in the preacher's heart and the hearer's.

THE HOLY SPIRIT's call and endowments are indispensable to effectual preaching and spiritual lasting success. We are clouds without rain, wells with no water, empty vessels, tinkling cymbals, unless filled with the Spirit.

GOSPEL truth, Christian experience and practice, in the light of nature and grace, are our themes, outfit, armor, and consolation.

FAITH is glorious substance and evidence of the past, present, and future, with infallible assurances of success. Without faith we cannot escape sin nor please God.

EARNESTNESS is ever necessary, inspiring and insuring. It is the grand secret of power and success in affecting other minds and fortunes for good. The Spirit, truth, love, wisdom, and action are here united, and all the Christian graces truly utilized and focalized.

SUBMISSION to God's will, cheerfully, confidently, and continually, never fails of full success. Never confer with old self, nor with friends, enemies, or audiences, but God. We may read God's will in the heavens, earth, providence, and in many signs, but especially in his Word, by the Spirit, our experience and practice, amidst duties and privileges. With our gifts and graces may our prayer ever be: "Let thy kingdom come and thy will be done." Amen.

ONENESS of purpose: Work without a plan ever proves abortive; as was once quaintly said of a mistaken preacher, that "he aimed at nothing, and hit it every time." We seem to have many such. The eye must be single for Christ and souls, as we preach salvation by the cross; for all the universe, with Satan and the wicked, shall work for our achievement. So powers are used and focalized; our point is reached; our hope and object realized.

DECISION of character, convergency of thought, action, and means, tell manifold more in preaching than elsewhere, as the office is more important.

GODLINESS was and is a great, active, efficient,

and mysterious power in live, edifying preaching. Living in Christ daily and habitually gives sure access to God and men, and wins myriads of souls.

PRAYER, effectual and fervent, is of a righteous man, and ever prevails, like Jacob's, "with God and with man." God inspires it, and always answers it.

EXAMPLES : — Paul, Luther, Whitefield, Bunyan, Edwards, Nettleton, Knapp, Finney, and true revivists ; yea, all Christians who are full of the Spirit and pray in faith.

METHOD OF PREACHING.

METHOD, order, and manner, often give great and augmented effect to matter, means and occasions. Godly hopes are made up of desire and expectation, on good grounds, for good reasons. The links of this chain are good, connected, and anchor us in heaven. So all our means, methods, and ways must conspire to our one great and glorious object. Let each preacher be his peculiar self, educated, consecrated, concentrated, consistent, courageous, and continuous ; conquering and constraining converts to Christ and to living crowns.

DR. BASCOM'S ADVICE.

TO PREACHERS : — "Be short, but lively. Load up before you enter the sacred desk. Announce

your text, when the time comes, with distinctness, and go right into the discussion. Fire at point-blank range. Keep your eye on the drowsy hearer till he becomes wide awake. Hold the children and those restless young men under your command. Give a portion to the aged ones, who try to catch every syllable you utter, and, under some pulpit orators, lose about half. Stir up all the people. Shake off dull sloth, in manner and tone. Be in earnest, tremendously in earnest! Time is passing — eternity is near — judgment is at the door! Make your impression, if you can, inside of thirty minutes. If not, then ask God to give His blessing, and close.” And Bascom was a rare model. I pity a coward, flunky, trimmer, time-server! Perfect love casts out all fear and sin. Be deliberate, bold, strike the right word in the sentence. Don’t begin too high a tone or pitch for a climax; tell the *truth* with vigor, and never let yourself or hearers play.

ELEMENTS OF POWER IN BRIEF.

I. MATTER: God, Bible, Trinity, work.

II. PREACHER: Goodness, knowledge, love, faith, fullness, feeling, spirit, earnestness, passion, prayer, hope.

III. MANNER: Composition, delivery, look, action, style, courage, effect.

REVIVAL PREACHING METHOD.

I. Preach to Christians, church, professors, till the major co-operation is manifest; yea, for days or weeks. Here judgment begins.

II. Charge home point-blank on sinners. Preach law, sinfulness of sin, or guilt. Hold up Christ, salvation, faith, the crisis.

III. Mind the Word, Spirit, prayer, Providence, travail, converts, signs, acts, rejoicing, immersion, Lord's Supper, walking in love.

SIMPLICITY IN PREACHING.

"Uncle Sam," a negro in New Jersey, said, "The students of Princeton were too deep and learned; he could not understand them; but the president, Dr. Alexander, he liked. He is hardly fit to preach to the whites; but he knows just enough to preach to us colored folks. We can understand him." A doctor's son heard his father praise Mr. Andrews, the evangelist; so he went seven miles to hear him preach, but to be disappointed. "Why, father, you said Mr. Andrews was talented and very learned; but I could understand every word that he spoke." The doctor was highly delighted with the report.

IMPORTANCE OF ADAPTATION.

We may be cheerful or solemn, sympathetic and consoling, severe and vehement, florid and descrip-

tive ; plain, argumentative, and didactic ; dramatic, terrific, and exclamatory, or tender and triumphant, according to the subject, demand, and occasion.

Proper vocal tones ; inflections, natural and cultivated ; colloquial, abrupt, or flowing style ; suitable attire, and popular address of a good preacher, all tell wonders. Right action and expression are mighty. Be deliberate and self-possessed ; magnify rather than minify your subject ; be direct, spirited, audible, graphic, various, emphatic, focal, brief, and timely. Feel composed, firm, hopeful, sure, responsible, anticipative ; yea, your subject, occasion, and destiny !

PREACHERS should be like pearl-divers : to go in all over, and rise with rescued jewels for the Lord's crown. Preach like lightning. It is not the thunder, nor the flash, or zigzag ; but 'tis the slant that strikes with effect. Some say, " Brain preaching is injurious, and chills down the church and people." But truth should come hissing hot from the furnace of a full heart, fired with love, and warm with humanity and Christianity. Learned, elaborate, logical, weighty sermons are not usually so powerful to awaken sinners, nor so effectual in revivals, Church prayer and conference meetings, or reformations, as Bible texts, appeals, experiences, examples, and prayers. *Reformative* preaching aims at the heart — the fountain ; not at the surface, streams, or outlets. Cut up evil by the roots !

Rev. Martin Luther said, "He did not mind the forty doctors and bishops present, but he preached to the two thousand children and sinners." What a pity so many ministers neglect the Cross, the poor, and common people, and, like stained window-glass, shut out or obscure the light! Plain preaching is like bread, sun, and jewels.

DR. ALEXANDER'S HINTS TO PREACHERS.

1. Do not fear to be yourself — at home.
2. Writing or speaking, throw off restraints.
3. The ideal of a sermon or discourse is a flow, without divisions, from first to last.
4. Don't wait to get into a rich mine, but dig away till you strike a good vein.
5. Be right earnest, by being full as a keg "tipped or tapped;" it will flow or stream.
6. Be nothing but a preacher, if you would be effective: the channel must be narrow and deep.
7. Make preaching the first thing, or you will be secondary, ordinary, or powerless.
8. Study the Scriptures, and use commentaries as ladders, crutches, or spectacles.
9. Get the matter. To seek only for style is like studying a cook-book without any market.
10. Go into your work, not gradually or fearing, but all over, as you chuck in puppies to learn them to swim; and then up, and, like a whale, spout.

11. Be apostolic, guileless, simple, expository, parental, brief, natural, varied, gushing, spiritual, and unlike the modern school.

12. Begin, extemporize ; no notes, touch, go on, stop !

13. Strip off the leaves in preaching, as you do a rod, if you would cut the heart of the sinner.

Dr. Nott, the venerable, wise, eloquent president of Union College, once wrote to a company of his former pupils just entering the gospel ministry, concentrating the experience and observations of four-score years in brief.

DR. NOTT'S ADVICE TO YOUNG MINISTERS.

1. Let politics alone. Let religious controversy alone. Let heresy alone. Be able to say no !

2. Preach the Gospel ; continue to preach it. It will be your best defence against error.

3. One revival of religion will do more against formalists and heretics than years of controversial labors. In one word, do all you can by preaching Christ crucified, and by prayer, and leave the rest to providence.

For these sage and practical directions, and for such "lessons" under Dr. Nott's instruction for three years in Union College at the beginning of my ministry, I have blessed God many thousand times, and shall, with tens of thousands of my spiritual children

and others, for these and other wise counsels and examples for time and in eternity. Yea, we will praise God for "his unspeakable gift," ambassadors, and the starry crowns in heaven. May our minds by grace be capacious, able to drink in the wide ocean of rich intelligence and wisdom, and to pour it forth in pure, limpid, living, and healthy streams, to water, vivify, refresh, and fructify every department of sacred life or existence, and waft a precious, infinite harvest of souls into the pacific ocean of God's eternal love!

ELOCUTION — GENERAL RULES.

1. Articulation must be distinct, deliberate.
2. Pronunciation must be bold and forcible.
3. Gain compass or variety in height of voice.
4. Pronounce words with propriety, elegance.
5. Accent syllables with pause and cadence.
6. Mark words by easy, forcible, varied, emphasis.
7. Utter by natural emotions and passions.
8. Express ideas by tones, looks, acts, gestures.

PARTICULAR RULES.

1. Let each sentence have one emphatic word.
2. The emphatic word completes the sense.
3. Should determine this emphatic word.
4. A word that can be left out is not emphatic.
5. An emphatic word is not so again in a phrase.

6. Pronouns are not emphatic but by contrast.
7. Pause before and after the emphatic word.
8. Suit sound to sense or feeling by contrast.
9. Accent falls on the emphatic part of a word.
10. Accent important words ; emphasize phrases.
11. Learned orators are our best specimens.
12. Orators take Webster, noted as the standard.
13. Good literary society pronounce the best.

DIVISIONS OF AN ORATION.

1st.—Exordium. 2d.—Question. 3d.—Narration. 4th.—Argument. 5th.—Refutation. 6th.—Conclusion and peroration. 7th.—Vary these by your wisdom.

FAULTS OF THE PULPIT.

1st.—Want of the Spirit and zeal. 2d.—Lags behind the age. 3d.—So dignified. 4th.—Too fastidious. 5th.—Non-catholic. 6th.—Cold and formal. 7th.—Too chronic, or falsely polite.

VARIOUS CONSTITUENTS IN PREACHING.

Matter, manner, style, and time, co-operating, produce wonderful effects. Spiritual things by the Spirit are seen and felt. Thus the true preacher views the signs of the times, and adapts himself to the occasion, and succeeds. Whether we adopt the oral or written, plain or ornate, logical or rhetorical,

simple or complex, gay or grave, woful or glorious, fierce or peaceful style or expression, like causes produce like effects, as like begets like. Streams rise high as the fountain-head.

The SPIRITUAL preacher, ever with open heart and mouth, pours forth precious truths, new and old, reviving, various, human, and divine; yea, like floods of pearls, showers of stars, covenant rain-bows, or heavenly manna with honey dews. Manner or action is all vain without matter, as a mountain in travail to bring forth a mouse, or a "perpetual motion" that never goes.

EARNESTNESS is a constituent of the *beau ideal* of "pulpit eloquence," energetic and direct; a moving, vitalizing, utilizing style to magnify all the subject-matter of religion, to save man, and glorify God. "Heart-power is our motto." Mind and matter, word, action, feeling, expression, hope, reason, memory, motive, and resolution united secure order, harmony, and the ideal of oratory. Imagination, voice, gestures, spirit, and magnetism, sanctified by God's Spirit and grace, magnify and crown our pulpit powers.

PREACHERS' VIEWS, HABITS, MAXIMS.

Dr. Cutting on the *want* of ministers:—

"1st. — Want of Church spirituality. 2d. — False trust in education. 3d. — Fear of failure and

trials. 4th. — Poverty and wealth. 5th. — Worldly influences."

Oh, to be a full, right, wise, and successful preacher! What bright models we have in John the Baptist, Christ, and Paul!

Dr. Doddridge says: "Never preach without introducing Christ and the Spirit."

Dr. Nettleton says: "Give and get focal attention. Be brief, be on time, and succeed."

Dr. F. Wayland says: "If to live his life over, he would practice extempore preaching."

Dr. Whitefield said: "Preaching is my great catholicon for domestic and other troubles."

Elder Knapp says: "I think preaching the best exercise for body, mind, and morals."

Dr. Whitefield's "Hark! Hark!" and "O Eternity!" were awfully effective. *Spirit power!*

Rev. Rowland Hill said: "Every sermon should have three R's—ruin, redemption, regeneration." It has no soul, life, or power without those.

Dr. E. Nott said to us: "In every sermon put in so much of Christ, that hearers may have no excuse."

Dr. Whitefield was remarkable for preaching cardinal truths and elevating Christ; for a flaming, flowing, soul-feeling; a direct application to the heart and conscience; and an abiding confiding in the Holy Spirit.



CHAPTER VI.

SKELETONS OF SERMONS.

GREAT CHANGE.

“Go into thy house, to thy friends, and announce to them how great things the Lord has done for thee.”—Mark v. 19.

Introduction.

Notice the great changes in conversion.

1. Physical — Health, government, use.
2. Social — Family, society, world.
3. Mental — Sanity, sight, judgment.
4. Moral — Heart, motives, conduct.
5. Spiritual — Worship, works, rewards.

Remarks.

1. A change is indispensable.
2. Christ is our only hope.
3. The Spirit begins; perfects the work.
4. The Gospel teaches; encourages.
5. The Bible is the rule of rewards.

CONVERTING SOULS.

"He who converts a sinner from the error of his way shall save a soul from death." — James v. 20.

Context and Preamble.

- I. God's agencies in converting souls :
 1. Bible, Holy Spirit, Providences.
 2. Preaching, missions, schools.
 3. Parents, church, revivals.
- II. Divine warrant of glorious success :
 1. Save immortal souls ; hide their sins.

Remarks.

1. Many sinners ; many sins.
 2. Christian duties ; encouragement.
 3. Field, examples, assurance, reward.
-

CHRISTIAN REFORMS.

"Shall a nation be born at once ?" — Isa. lxvi. 8.

- I. The world revolutionized speedily :
 1. Errors, forms, institutions, and habits.
 2. Laws, governments, officers, and customs.
 3. Depravity — root, branch, field, and fruit.
- II. Agencies employed to secure the result :
 1. Bible, nature, our heart, soul, body, and will.
 2. God, Christ, Spirit, providence, and church.

III. How the forces are to be employed :

1. Timely, wisely, justly, mercifully, often.
 2. At the foundation and the superstructure.
 3. By individuals, money, work, zeal, faith.
 4. Power, suddenly, Christ's coming, end.
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HARVEST-TIME.

"They are white already to harvest." — John iv. 35.

1. Field — Church, schools, missions, morals.
 2. Laborers — Preachers and Christians endowed.
 3. Means — Word, Spirit, providence, pressed-men.
 4. Motives — Honesty, God, wages, eternal life.
 5. Time — Now, signs, ripe, danger, crisis.
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DANCING — BIBLE VIEW.

"A time to dance." — Eccl. iii. 4.

1. Religious act : Of joy or feasts, true or idol ;
 2. By maidens only, then ; in daytime, open air.
 3. Men perverted it to make it mixed and vile.
 4. A shame for amusement, and vain — a *sacrilege*.
-

CHRISTIAN UNION.

"Behold how good and pleasant it is for brethren to dwell together in unity !" — Ps. cxxxiii. 1.

Introduction.

I. The persons to be united in religion :

1. Believers in Christ, regenerated, obedient.

- II. The nature of true Christian union :
 - 1. Divine, gracious, rational, hearty.
 - 2. Spiritual, essential, visible, eternal.
 - III. The best means for promoting this union :
 - 1. God's Word, Spirit, Gospel ordinances.
 - 2. Temperance, purity, co-operation.
 - IV. Happy effects of Christian union :
 - 1. On person, church, mission, sinners.
 - 2. For reformation, revivals, prosperity.
 - 3. In society, world, time, eternity.
-

RELIGIOUS REFORMATION.

"Repent and turn, that your sins may be blotted out, in order that the times of refreshing may come from the presence of the Lord." — Acts iii. 19.

Prelude.

- I. Origin and elements of real reformation :
 - 1. God's Spirit, Word, Providence, church.
 - 2. Love, union, faith, prayer, signs, revivals.
 - 3. Agencies, earnestness, life, success.
- II. Blessed effects of Gospel reformation :
 - 1. On Christians, society, world, eternity.
 - 2. Makes the law, Gospel, religion, precious.
 - 3. Makes care for Christ, souls, brethren, heaven.

FULLNESS OF CHRIST.

"Because in him dwells all the fullness of the Godhead bodily."

Col. ii. 9.

Introduction.

- I. Christ's divinity clearly proved :
 - 1. Origin, attributes, miracles, testimony.
 - 2. Doctrine, works, effects, ordinances.
- II. Our duties, fields, glorious results :
 - 1. Commission, fruits — opposite tenets fail.
 - 2. Merits, heart, worship, service, crown.

Remark.

- 1. Authority, motives, comforts.

REVIVAL TRIUMPHS.

"But thanks be to God, who always makes us to triumph in Christ." — 2 Cor. ii. 14.

Historic Sketch.

- I. Pure revivals a glorious triumph :
 - 1. Grace over sin, flesh, Satan.
 - 2. Truth over error, vice, crime.
 - 3. Preaching over cold essays.
 - 4. Faith and life over forms and sight.
 - 5. Gospel fruit over sloth, barrenness.
 - 6. Principles and ordinances over popery.
- II. Evidences of Christian triumph :
 - 1. Devotion to Christ ; great commission.
 - 2. Fullness of the Spirit ; Christian graces.
 - 3. Wearing the panoply ; glorying in the cross.

Remarks.

1. Rejoice always ; give thanks.
2. Be living epistles ; life pictures.
3. Look to Christ and the joy above.

WORLD'S JUBILEE.

"From the rising of the sun, to the going down of the same, the Lord's name is to be praised." — Ps. cxiii. 3.

Notice the Text.

1. Prophecies fulfilling ; signs of the times.
2. Sublime work and responsibility of Zion.
3. Christ our pattern ; apostles our examples.
4. Trust God, herald the Gospel, harvest souls.

Remarks.

1. Preaching is saying and living Christ.
2. Sacrifices necessary ; adapt means.
3. Earth is shaking ; signs of Millennium.
4. Soldiers of Christ, triumph and shout !

CHARITY.

"Charity (love) never fails." — 1 Cor. xiii. 8.

- I. Excellency of love to God and man :
 1. Basis, motor, and crown of our graces.
 2. Soul, center, circle, attraction, union.
 3. A charm of faith, hope, and zeal unfailing.

Question.

Do you love God, man, and duty ?

CHURCH-BUILDING.

"As a wise master-builder, I have laid the foundation, and another builds thereon." — 1 Cor. iii. 10.

- I. Origin, plan, model, orders, Gospel style.
- II. All-important points in church-building :
 1. Foundation, constitution, ratification.
 2. Government, instruction, development.
 3. Material, spirit, motives, work, fitness.

Remark.

1. Copy Christ, Paul, Gospel, and so build.

THE BIBLE LAMP.

"Thy word is a lamp to my feet and a light to my path."
Ps. cxix. 105.

- I. The Bible is the great light :
 1. Chart of human nature, state, and hope.
 2. System of morals, religion, and reformation.
 3. Book of sublime prose and matchless poetry.
 4. Revelation of God, man, salvation, eternity.
 5. Word of prophecy, miracles, history, life.
 6. Book of types, ordinances, rules, motives.
 7. Book of theology, measures, grace, rewards.

Remarks.

1. Christians are the light of the world.
2. They advance interests, temporal, eternal.
3. Reflect on creation, Bible, Providence.
4. Preach salvation to lost sinners.
5. Trim their lamps ; get ready for heaven.

CHEERFUL CHRISTIANS.

"Be of good cheer, I have overcome the world." — John xvi. 33.

Reasons for being cheerful. — 1st. Too many gloomy ones here already. 2d. There is everything to make the believer cheerful, as every event is for his good. 3d. Gloomy disciples misrepresent true religion. 4th. Such do but little good — so fearful, lame, and lukewarm. 5th. Cheerful ones are hopeful, with peace, joy, zeal, obedience, success, and a foretaste of the wedding-supper with the crowned in Christ. 6th. God, angels, men, — all help and ensure. 7th. In this way we can best glorify God, convict and win souls to Christ and heaven.

CHRIST OUR ADVOCATE.

"We have an advocate with the Father, Jesus Christ the righteous." — 1 John ii. 1.

Introduction by reference.

- I. Christ is our advocate, mediator, and Savior :
 1. Man, as a sinner, is guilty, condemned.
 2. Christ unites God and man in the Cross.
- II. Union with the Cross is needful, wise :
 1. We all need a mediator and Savior.
 2. Christ's family are righteous personages.
 3. Christ unites two natures, human-divine.
 4. We have now free access, and confidence.

III. God's charge against sinners :

1. Their sin against law and gospel.
2. Barrenness, unbelief, neglect of salvation.

IV. Christ's divine qualifications :

1. Accepted of God and Christians.
2. Confesses the enormity of sin and guilt.
3. Interested for sinners and his people.
4. His plea of justice and mercy is valid.
5. His government is honored ; sinner saved.

Remarks.

1. Christ crucified, the ground of pardon.
 2. We, ambassadors of Christ, beseech you.
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GENERAL JUDGMENT.

"Before the judgment-seat of Christ." — 2 Cor. v. 10.

- I. God's government a model for all dominions :
 1. National, civil, social, domestic, christian.
 2. Judge, jury, witness, court, books, final bar.
 - II. General judgment necessary to just awards :
 1. Temporal is oft unequal, slight, opposite.
 2. Promotes morality, prayer, truth, love, faith.
 3. Certain, great, terrible, sudden, final day.
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SUFFICIENCY IN GOD.

"But our sufficiency is of God." — 2 Cor. iii. 5.

1. Paul and the context sketched.
2. Ministerial responsibility is great.
3. Their insufficiency, and church's, great.

4. Our sufficiency is all of God in Christ.
 - a) World : Nature, politics, society.
 - b) Church : Members, converts, supply.
 - c) Ministry : Word, Spirit, life, success.
 - d) Prosperity : Manifold, enough, sure.

Remarks.

1. The examples, precepts, ordinances.
2. Successors, facilities, motives, rewards.

NATIONAL SINS.

"Sin is a reproach to any people." — Prov. xiv. 34.

1. Practical atheism, skepticism, greed.
2. Reliance on unbelievers, education, to the neglect of the moral or the religious part.
3. Recklessness in elections, in business.
4. Special devotion to money, worldly gain.
5. Indulgence of sensual, low appetites.
6. Worldly fashions or vice in the churches.
7. Extravagance, divorces, profanity, drink.
8. Want of spirit, courage in the pulpit.
9. Immorality in churches, done or abetted.
10. Infanticide and kindred ills, or crimes.

GREAT COMMISSION.

"Disciple all nations, immersing them." — Matt. xxviii. 19.

- I. Ministers' great commission :
 1. Preach the gospel, win souls, feed the flock.

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- II. Requirements of ministers — a character :
1. Life, consecration, heart-grace, mind to work.
 2. Doctrine, experience, graces, testimony.
 3. Qualification, consistency, example.
- III. Manner and style of true preachers :
1. Preach in love, faith, hope, zeal, Spirit.
 2. Plainly, extempore, earnestly, wholly.
 3. Actively, daily, reflectively, effectively.
- IV. Motives of Christian ministers :
1. Call, Spirit, charge, God, salvation.
 2. Exalt the Cross, church, world, to Christ.
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SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?" — Matt. xvi. 3.

- I. Signs of the times and its lessons :
1. Sins, errors, greed, activity, change.
 2. Dissatisfaction, contentions, divorces.

Lessons.

1. Survey the field, trials, fully.
2. Look, watch, pray, work, witness.
3. Follow the Spirit, Providence.
4. Raise the Cross, reap the world.
5. Hail reforms and Millennium.
6. Preach, work, pray, watch, triumph.
7. Smite every sin, and shout for Jesus.

MAN'S GREAT MISTAKES.

"This their way is their folly." — Ps. xix. 13.

Exordium.

I. The great mistakes of men and nations :

1. Minding Satan, rather than God.
2. Not seeking first the kingdom of God.
3. Eye not single, but double-sighted.
4. Selfishness, pleasures of sin, error.
5. Many occupations, neglect of duties.
6. Intemperance, dishonesty, slackness, crime.
7. Worldliness, irreligion, anger, revenge.
8. Cowardice, fickleness; no star, center, or focus.
9. Want of zeal, earnestness, faith, life.
10. Bad company, marriage, business, sport.
11. Wrong motives, temper, amusements, gains.
12. No God, hope, preparation, title, time.

Remark.

1. Be wise, reformative, watchful.
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PROCRASTINATION.

"Go thy way for this time." — Acts xxiv. 25.

Prelude.

I. Characters guilty of this great sin :

1. Formalists, worldlings, pleaserists.

II. Sad effects of procrastination :

1. Insult to God; system of vow-breaking.

2. Heaven-daring, Spirit-grieving, dangerous.
3. Hinders ministers, church, anxious souls.
4. Blasts prospects; seals souls for hell.

Remarks.

1. Don't trifle, vex the Spirit, or Christians.
2. Give heart and all to God; be saved.

DOMESTIC RELIGION.

"But all the children of Israel had light in their dwellings."—
Ex. x. 23.

LIGHT: Nature, Bible, Christ, Spirit, graces, union, life, devotion, library, reading, singing, praying, altar, tithes, ordinances, and earnest of heaven.

BIBLE CONVERSION.

"And sinners shall be converted to thee."—Ps. li. 13.

Evidences.

1. Godly sorrow for sin; reform.
2. Yielding to the will of God by faith.
3. Believing with the heart in Christ.
4. Love to Jesus and Christians in full.
5. Witness of the Spirit and fruits.
6. Conscious loss of sin, guilt, and load.
7. Anxiety for the salvation of sinners.
8. Spiritual relish for God's Word.

9. Keeping God's commands and ordinances.
10. Humility, and trust in Jesus.
11. Consolation in prayer and praise.
12. Growing in grace and success.

WHY NOT SAVED?

"And we are not saved." — Jer. viii. 20.

1. Negatively: — Not by mere merit, law, or gospel.
2. Positively: — By love, penitence, grace, faith.
3. Practically: — Must repent, just God, change.

Remarks.

1. Your own fault, if not saved.
2. It is all of grace, if you are saved.
3. Duty to be saved; to give God praise.

WATCHMAN.

"Watchman, what of the night?" — Isaiah xxi. 11, 12; Ezekiel xxxiii. 1-9.

- I. Watchman: — Office, duty, and responsibility.
- II. Notice events past, passing, prospective.
- III. Pastor and church indications:
 1. Salvation, reform, day of grace.

Remark.

1. Call, provision, motive to obey.

GOD IN THE FIRES.

"Wherefore glorify God in the fires." — Isa. xxiv. 15.

1. God sends the evil and the good.
 2. God builds the fires, and quells them.
 3. God's motive is love, with no accidents.
- I. How to glorify God in the fires :
1. Love, trust, patience, hope, doing good.
 2. Resignation, growth in grace, rejoicing.

PLEASURES IN SIN.

"God will bring thee to judgment." — Eccl. xi. 9.

"To enjoy the pleasures of sin for a season." — Heb. xi. 24.

1. Notice : — Pleasures in sin ; what are sinful.
2. Pleasures of sin have only a short season.
3. Better take Moses' choice, and his example.
4. Liberty of lust, heart, eyes, spoils all powers.
5. Cup being full, God reckons with sinners.

CHRIST'S COMING.

Matt. xxv. 10.—1st, in person ; 2d, power ; 3d, signs ; 4th, object ; 5th, day ; 6th, results. Oh, prepare for it !



CHAPTER VII.

MARRIAGE AND DIVORCE.

MARRIAGE is of God; a natural, moral, rational, mutual, earnest, real union of man and woman, as husband and wife,—twain in one for life, by a natural, civil contract, and religious rite. This is well, right, expedient, honorable, blessed! Marriage was instituted by divine wisdom for God's glory; for the good of mankind, perpetuity and happiness. Sacred wedlock is a connubial tie, sanctioned by nature and the Bible, by common and civil laws.

MARRIAGE-ANALOGIES.

MATTER attracts, combines, and separates.

PLANTS agree, wed in genus, species, and gender.

ANIMALS, from the greatest to the smallest insect, meet, charm, coo, select, and mate by mutual instinct, consent, or caprice; and procreate, separate, repeat the same, and die.

The HEATHEN meet, fancy, woo, suggest, and wed one or more, live together by choice, force, or

necessity, or part, like "free-lovers," or live as bond slaves to cruel masters born.

The CHRISTIANS, indeed, rejoice in pure conjugal relations, as twain in one for life-work. But they rebuke and spurn the mere selfish, sordid, legalized, free-lovers, ungodly marriage, and ignore the unscriptural and criminal divorce.

Pure marriage is a monogamy, and indissoluble except by death; and allows no complete divorce except for the sin of fornication. Living separate for cause is justified by the Gospel, laws, and circumstances. Final divorce, and remarriage, and polygamy are unchristian, unjust, and impolitic.

BIBLE-LAW, SIN, AND PENALTY.

From the sin and fall of Adam till now the lust of the flesh and love of the world have ever been the great sin and curse of mankind in all ages.

In NOAH's day the wicked violated nature's laws and ignored the preacher's word; so God gave them over to the flesh and Satan, to fill up their cup, and drink it in the flood.

SODOM lusted, grew obscene, vexed righteous Lot, ran riot in heart and life, till God burned up the city and sunk it in the Dead Sea.

ISRAEL went after strange gods and flesh, and committed sin, idolatry, and adultery, and suffered the penalty. They craved forbidden food, and God

gave it to them, with leanness of soul and death. How shall we escape if we do so?

The JEWS lusted, broke the "seventh commandment" and others, asked for a bill of divorcement, and got it with a curse: — "Moses granted the divorce because of the hardness of their hearts." (Matt. xix. 8.) The Gospel is not obsolete!

CHRISTIANS, are any of you — ministers, members, or converts — at all guilty, like Israel or the Jews? or have you in any wise violated Christ's rule of chastity or marriage in heart or life, look, lust, intent, or act? Are the Jezebels all cast out? God's word is quick and powerful. He will judge. O Lord, save and deliver us! Oh, for grace!

The "German Reformed Church" have resolved to discipline members divorced for any cause save for adultery.

MARRIAGE PRESAGING DIVORCE.

1. Wedding those of natural or moral incapacity.
2. Yoking unequally, unlawfully, or unsuitably.
3. Uniting for pleasure, position, power, or wealth.
4. Marriage, selfish, rash, untimely, discordant.
5. Union without love, faith, work, or economy.

MARRIAGE VALID AND HAPPY.

It is authorized by the Bible, nature, and law. It was honored by Christ at Cana of Galilee; and

sanctioned indirectly by his forbidding certain other marriages of blood, akin or domestic relations ; yea, denouncing all divorces, "except for fornication ;" and prohibiting the divorced ones from marrying with other persons while either partner shall live. Have you Christ's Spirit? Christ recognized marriage by allusions to the bride, guests, bridegroom, and wedding supper. Christ also justified it by the picture of his relations to his church, children, and home. Marriage is also approved and even enjoined by Paul with certain specified conditions : for greater usefulness, and to avoid scandal — "but only in the Lord" :—Christian with Christian. Yet, if they separate for any possible cause, both Christ and Paul say neither of them shall marry any person while either of the twain shall live without committing adultery, under a penalty. But oh, how much there is now of legalized free-lovism and popular prostitution ! And where is the blush? How French fashions, vice, and crime prevail !

BIBLE TESTIMONY.

JESUS CHRIST says (Matt. v. 31, 32) : "And it was said : Whoever shall put away his wife, let him give her a writing of divorcement. But I say to you, that whoever shall put away his wife, save for the cause of fornication, makes her commit adultery ; and

whoever shall marry her when put away, commits adultery."

AND (Matt. xix. 8, 9), "He says to them : Moses for your hardness of heart, suffered you to put away your wives ; but from the beginning it was not so. And I say to you, that whoever shall put away his wife, except for fornication, and shall marry another, commits adultery ; and whoever marries her when put away, commits adultery." Is not Christ's law valid now?

ALSO (Mark x. 11, 12) : "And he says to them : Whoever shall put away his wife, and marry another, commits adultery against her. And if a woman shall put away her husband, and be married to another, she commits adultery." Lord save us !

AGAIN (Luke xvi. 18), He says : " Every one who puts away his wife, and marries another, commits adultery ; and he who marries her when put away from a husband, commits adultery."

PAUL writes (Romans vii. 1-3) : that the "law has dominion over a man as long as he lives. For the married woman is bound by the law to her husband while he lives ; but if the husband die, she is loosed from the law of the husband. So then, if, while the husband lives, she be married to another man, she shall be called an adulteress ; but if the husband die, she is free from the law ; so that she is not an adulteress, though she be married to another

man." Is man's law valid against God on marriage or divorce?

AND (1 Cor. v. 9-11), Paul writes: "If any one called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one not to keep company, not even to eat."

ALSO (1 Cor. vii. 10), Paul writes: "That the wife depart not from her husband. But if she depart, let her remain unmarried, or let her be reconciled to her husband; and let the husband not put away his wife."

AGAIN (1 Cor. vii. 39), Paul writes: "A wife is bound by law as long as her husband lives; but if her husband be dead, she is at liberty to be married to whom she will; but only in the Lord." Though *he* prefers continence.

LASTLY (Heb. xiii. 4), Paul writes: "Marriage is honorable in all, and the bed undefiled; but fornicators and adulterers God will judge." Will you be acquitted?

MARRIAGE, LAW, AND RESPONSIBILITY.

The HEATHEN, who are without the Bible law, have a common light, — a law to themselves; and show the law written in their hearts; their conscience also bearing witness, and their thoughts alternately accusing or else excusing. Thus they are respon-

sible to God for "the light which lights every man that comes into the world." Nay, for their nuptial acts they must account to God.

CHRISTENDOM has the light of nature, and the Bible in addition; and is responsible accordingly. Blackstone says: "All law is founded on nature and revelation." Can Christians stand on legal errors, defects, or evasions? But law relates to different nations and states, which enact criminal, civil, and marital laws of their own; yet differing and often conflicting with the laws of other states or nations, and with God's law. Laws in one place make certain marriages and divorces proper and valid, which are ignored, nullified, or condemned elsewhere. In America and in England men may make or have conjugal, divorce, or other laws to suit their desire or convenience; but they must settle with God on Bible grounds. We should love Christ's law on marriage, divorce, adultery, or temperance, however strict, as we Baptists cling to the law and order of Baptism and the Lord's Supper.

GENUINE Christians cheerfully adopt the sacred motto, "The Bible—the Bible alone is our religion," in doctrine, in experience, and in practice. All valid laws and good acts agree with the Bible; and so by grace we hope to stand, and at last hear the welcome plaudit, "Well done!"

MARRIAGE, DIVORCE, AND ADULTERY.

INSTANCES:—King Henry VIII. of England, having seven wives, was excommunicated from the Romish Church by the Pope, and became the official Head of the Church of England, or Episcopal Church, and gloried in his shame, like many others.

Napoleon Bonaparte I. of France, in his pride and selfishness, repudiates his lovely wife Josephine and marries another woman; but God cursed him. What an example! Beware!

The noted Rev. Dr. H——, of England, disagreed with his long-loved wife, sought and engaged another woman before getting a divorce, and soon after marries her. Can he believe the Gospel? Is he fit to preach?

Rev. Dr. L——, of Rhode Island, America, mysteriously gets a divorce from his innocent and unsuspecting wife, marries another, is tried, and soon spewed out of the church; as all such should be. How many Achans yet hinder the churches?

Mrs. M——, of Massachusetts, lived somehow with her first husband till he suddenly died. She marries again, repels her husband, gets a divorce, marries a Rev. Dr. G——, and soon flees West. Are they not adulterers?

Rev. Dr. V——, of New York, gets divorced from his first wife, marries again, and by some cause be-

comes separated, then marries a third wife, and she soon dies. Oh, "pleasures of sin!"

Rev. Dr. J——, of Connecticut, marries a "rich widow," had trouble, got a divorce, and marries the girl implicated. Will God say "well done" at last?

Rev. Mr. S——, of New York, submits to charges by his wife, and aids her before the magistrate in getting a divorce, and soon the suspected girl becomes his wife. Don't such deserve to be "stoned"?

Rev. Dr. R——, of Pennsylvania, is accused, goes to Indiana, lets his good wife secure a bill of divorce, then returns, marries the implicated girl, lives a while, and dies. "Adulterers God will judge."

There are many more instances in *HIGH* life, in the church and out of it; and how many in middle and *low life*! But ENOUGH.

CAUSES OF BAD MARRIAGES AND DIVORCE.

1. Satan, depravity, lust, pride, temptation.
2. Moral mania, novels, lies, theater, dance.
3. Circuses, gaming, prodigality, drinking.
4. Idleness, excesses, flirting, jealousy.
5. Infidelity, free-lovism, conceit, crimes.
6. Fashion, abortion, feticide, infanticide.
7. Wrong education and society of both sexes.

See, for example, the following sad statistics :

In 1878 the ratio of divorces to marriages was, viz. : In Massachusetts, as one to nineteen ; in Vermont, one to seventeen ; in Rhode Island, one to fourteen ; in Connecticut, one to ten. *Mirabile dictu!*

A FEW NATURAL SUGGESTIONS.

What alarming facts and figures ! What trifling regard to the sanctity of marital relations ! Then how *unscriptural*, unjust, invalid, and criminal are most of the divorces, the re-licenses, and the re-marriages of such ! Is not divorce a false remedy far worse than the original evil ?

ENGLAND, on the subject of marriage and divorce, is much more strict than America.

The ROMISH CHURCH on this subject is generally more *orthodox* and close than Protestants.

SOUTH CAROLINA is more *scriptural* and exclusive on marriage and divorce than any other of the United States. Will God settle with the "powers" ? Oh, what records and trials at God's bar ! How then Jehovah's word will "make the ears of the guilty tingle !" But let us hope and labor for a reformation, though fashion, passion, earth, or hell oppose !

MARRIAGES WITH FEW OR NO DIVORCES.

1. Marry in the Lord, yoke equally, vow, confide.
2. Resist Satan, pride, flesh, anger, evil, world.
3. If tied to an unbeliever, seek his salvation.
4. Reject a divorced one while the other lives.
5. Avoid myths, vice, crime, or signs of evil.
6. Keep the Spirit in love, faith, work, trials.
7. Be right with God, man, law, and conscience.

Now may the Lord bless the efforts of the faithful, and reform the weak, weary, or unfortunate. What a heaven families might enjoy in Christ by strict obedience !

REMARKS ON MARRIAGE AND DIVORCE.

The Bible is our rule, and God is judge. If men sin before all, so they must be rebuked. Prove all things, and hold fast the good, true, and pure as gold tried in holy fire. Let us be faithful, and clear our skirts from sin and the blood of souls, and be pure in Christ. If any dislike their *true picture* before the "Bible-class" and conscience, let them reform ; or how will they fear to face the GREAT JUDGE ! Can civil law or authority that licenses liquor-selling, intemperance, gaming, lotteries, theaters, and bankruptcy, prove your marriage void ? or your divorce valid ? or a license to re-marry to be good while either party lives ? or justify you as a Christian act-

ing against the written law of God? How will you escape condemnation? Or is your "desire father to the thought" and hope of rescue?

How sin, lust, and pride do blunt and blind the moral sense, and pervert the body and the mind! Christ says: "What therefore God joined together let not man put asunder." The wicked make divorce easy as marriage. How many professed Christians, ministers, and members of churches, live in open neglect, or in criminal violation of God's law on marriage and divorce! But what is any civil law or license good for without God's approval? Men may go to some parts of Europe and get diplomas, divorces, licenses to marry and re-marry, or live like libertines and "free lovers," and have almost anything they desire and pay for, with certain authorized indemnities. Nay, the wicked obtain some such conveniences nearer home. Oh, SHAME! Will Sodom, Capernaum, or the heathen rise up in judgment and condemn us?

The Books, and our acts, will be open at God's bar.

ADVICE: — "Have no fellowship with the unfruitful works of darkness, but rather reprove them. Avoid all signs of evil. Be not unequally yoked with unbelievers; for what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what concord has Christ

with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? for we are the temple of the living God. Wherefore, come out from among them and be separate, saith the Lord; and touch not the unclean; and I will receive you." (2 Cor. vi. 14-17.) May the Lord make us victorious to the end; and welcome us all as guests at the wedding-supper of the LAMB! Amen.

LORD'S PRAYER. — (*Sweet Home.*)

Our Father in heaven, we hope as we pray, —
Thy name be all hallowed, by night and by day;
And to Thy new kingdom, that we may all come,
Thy will, as in heaven, on earth shall be done.

Oh, give to us children the bread that we need,
For this we ask daily, as humbly we plead;
Yea, so as forgiveness to others we show,
O Father in heaven, Thy pardon bestow!

On each day's temptation, from evil or wrong,
Lord, save and deliver, 'mid all our life long;
For Thine is the power, the glory, and love, —
O Jesus, save, bless us, with Christians ABOVE!



CHAPTER VIII.

SOCIAL MANNERS.

THE CHRISTIAN GENTLEMAN.

HE is above a mean thing. He cannot stoop to mean fraud. He invades no secrets in the keeping of another. He betrays no secrets confided to his own keeping. He never stabs in the dark, or behind. He never struts in borrowed or unpaid-for plumage. He takes no selfish advantage of any man's mistakes. He uses no ignoble weapons in controversy. He is ashamed of false innuendoes. If by accident he comes into possession of his neighbor's counsels, he passes upon them the act of instant and total oblivion, or never divulges. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in at his window, or lie open before him in unguarded exposure, are equally sacred to him. He professes no privacy of others, however the sentry may sleep. Bolts and bars, lock and keys, hedges and pickets, bonds and securities, notices to trespassers, are not

for him, but for the lawless. He may be trusted — himself out of sight — near the thinnest partition — anywhere. He buys no office; he sells none; he intrigues for none. He would rather fail of his rights than win them through dishonor, falsehood, or meanness.

Politeness oftentimes need cost little or nothing, but yields a hundred-fold. How happy the truly polite gentleman or lady!

CHRISTIAN ETIQUETTE.

1. Courtesy is a gift of nature, grace, and experience, magnified by education and practice in the best society, living.
2. Etiquette is not cold or stiff; but a hearty play of soul and body in felicitating others, according to the music of the "Golden Rule."
3. The charms and attentions of politeness compel respect with manifold returns. It is innate, reflex, reciprocal, and mighty.
4. Polite hosts or guests will never violate good rules of taste to gratify themselves, like men of the "filthy weed" on the street.
5. The laws of reciprocity are formulated for use; and good society acquiesce in the fact — the rich or poor, white or colored, everywhere.
6. Forms may vary in different cities, states, and countries, yet the principle is one — love, goodwill, humanity, religion.

7. Promptness is duty in society or business, in religion or domestic life.
8. True manners respect age or superiority, the infirm, decrepit, insane, or deficient.
9. Ladies have the preference in civilities. So let them observe these rules in the cars and streets.
10. Prefer to strangers, or foreign guests; never neglect parents, the aged, or diffident.
11. Be courteous to children always, for their good and yours; for an example to others.
12. The truly polite never indulge self at home, on the street, in the carriage, at the expense of others without their consent.
13. Never seize, nor give others what is not yours to give, or be too liberal at other's expense.
14. Love, wisdom, and power are kind and grateful—to the low or high, for little or much.
15. Dress fitly for church, wedding, or any time.

A polite mechanic in Philadelphia, Pa., secured the patronage of all Russia. So just by his civility he got the preference, and made a fortune for himself and his firm. How good and profitable politeness is to all in society!

IMPOLITE THINGS AVOIDED.

1. Loud, reckless, and boisterous laughter.
2. Reading when others are talking or singing.
3. Reading aloud in company, not being asked.

4. Talking when others are reading or singing.
5. Smoking, chewing, or spitting in-doors.
6. Trimming the finger-nails in company.
7. Leaving church before service is closed.
8. Whispering, laughing, or eating in church.
9. Gazing rudely, or sneering at strangers.
10. Sitting when a stranger is without a seat.
11. Want of reverence or respect for seniors.
12. Correcting older persons, or your parents.
13. Receiving presents without thanksgiving.
14. Making yourself the hero of your own story.
15. Laughing at any mistakes of others.
16. Joking or jeering others in company.
17. Commencing to talk before others finish.
18. Answering questions being put to others.
19. Beginning to eat as soon as you get to table.
20. Not listening to what your speaker says.
21. Making observations while one is speaking.
22. Neglecting the humble and the children.
23. Much face-praise, or fulsome flattery.
24. Smoking in other's faces, anywhere.
25. All kinds of profanity before others.
26. Lying by words, looks, signs, or actions.

The Lord direct and sanctify these hints to all !

MARITAL MANNERS.

1. Marry in your own religion, and in the Lord.
2. Never both be angry at once, nor give a cause.

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3. Never taunt with a past mistake, nor of kin.
 4. Let a kiss go before every kind rebuke.
 5. Never allow a request to be often repeated.
 6. Let self-abnegation be the habit of both.
 7. "I forgot it" is never an acceptable excuse.
 8. A good wife is *the* great earthly blessing.
 9. A right husband is a timely, rich prize.
 10. If you must criticise, let it be in love.
 11. Make marriage a matter of moral judgment.
 12. Never make a remark at the other's expense.
 13. Give your warmest sympathy for each other.
 14. Marry into a family you have well known.
 15. If one is angry, let the other pray and kiss.
 16. Let each yield to the wishes of the other.
 17. Never contend in private, nor in company.
 18. Yours is mutual cultivation and usefulness.
 19. Neglect all the world for the other's good.
 20. Never speak loud or cross to each other.
 21. Marry different blood and temperament.
 22. Always leave home with loving last words.
 23. Deceive not; the heart misled will not rest.
 24. Never find fault till one is committed.
 25. The mother molds the character of the child.
 26. A lovely, obedient wife controls her husband.
 27. Don't talk of sacrifices made for each other, but
be like loving children and happy friends.
 28. Let your aid be whole-souled and free as air,
like boys, girls, or families, feeling right.

29. A hesitating, or grum yielding to the wishes of the other, grates upon a loving heart.
30. Those who marry for physical traits, or selfish motives, will fail of happiness.
31. Consult each other on the things within the sphere of your experience and operations.
32. Those wedding for traits of mind or heart, seldom fail of perennial springs of joy.
33. Never reflect on past actions, done with good motives and the best judgment.
34. They are safer who marry from the standpoint of sentiment than emotions or passion.
35. Graces of heart are a million more to domestic happiness than beauty in person or dress.
36. Appeal to reason, conscience, and Bible, on all marital questions for decision.
37. Politeness and mutual benevolence, like the elements, the more you practice either the more you will enjoy and bless the world.
38. True prosperity of life consists in faith, evinced by works. Faith in God, and faith to man.
39. Man and woman oft wed the best or worst fortune — superb, if right; a curse, if wrong, untold.

Let not only the married, but also the single, select from the above what can be applied to themselves for profit and use; and God bless and sanctify all for his glory and our prosperity!

HINTS TO YOUNG HUSBANDS.

Don't think when you have won a wife that you have also won a slave.

Don't think that your wife has less feeling than your sweetheart. Her relationship to you is simply changed, not her nature.

Don't think that you can dispense with all the little civilities of life toward her on marrying. She appreciates those things quite as much as other women.

Don't be gruff and rude at home. Had you been that sort of fellow before marriage, the probabilities are that you would be sewing on your own buttons still.

Don't make your wife feel that she is an encumbrance on you by giving her grudgingly. What she needs give as cheerfully as if it were a pleasure to do so. She will feel better, and so will you.

Don't meddle with the affairs of the house under her charge. You have no more right to be poking your nose into the kitchen, than she has to walk into your place of business and give directions to your employees.

Don't become offended, nor jealous, or blurt out slurs, if other gentlemen only duly admire and treat your wife politely and kindly, as you wish to be justly appreciated and regarded by ladies, and like ever to reciprocate the same freely.

Now, if all these rules and suggestions were duly observed, how near the Millennium we should live, and approximate heaven! To mind the "Golden Rule," by faith in Jesus, would be our meat, drink, dress, wealth, and song, and make us, each, twain and all, one in Christ's love.

CONVERSATION.

One of the greatest gifts or accomplishments for a lady or gentleman is good powers of conversation and tact. To know how to talk or listen well without apparent effort; to use words and ideas appropriately with good manners; no lisping, simpering stammering tongue, nor carelessness or obtrusion — how mutually agreeable! Good words and acts paint delightful images; and the heavenly feelings are engraved.

BUSINESS CIVILITY.

All true politeness is from God, nature, and the gospel. It is love, innate or deep-seated in the heart; and is there acted out by wisdom, culture, and opportunity. Never ask more for an article than it is really worth; nor banter, depreciate, exaggerate, falsify, or deceive in any way; but do equably, as you would be done by; and with children, the poor, or ignorant, do as you deal with others. Have no "two prices" without due reasons. Wholesale or retail things honestly and promptly. By so doing you may mutually enjoy and confer blessings.

PROFESSIONAL COURTESY.

The CLERGYMAN should be a model in religion, in preaching, in civility, in private, in public, and always, — to the youth, poor, and ignorant ones, especially.

DOCTORS may utilize medicine with the "stimulus of hope"; but they should never deceive, beget distrust, nor take undue advantage.

LAWYERS and Statesmen may do much good, and, like others, should guard against their peculiar temptations; look to God for their sufficiency; conform to the Bible; bless and be blessed evermore.

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1. I'm a pilgrim, and a soldier,
Christ, my Captain, 's gone above;
Oh for grace to make us bolder,
By his spirit, word, and love!

Chorus. Breathe, O breathe, celestial Spirit.
Breathe upon us from on high.

2. Oh for grace to win and conquer;
Love and faith for jubilee;
Till the preacher, Christian, pilgrim,
Shout with saints in victory.
3. Abba Father, God, Son, Savior,
Holy Spirit, three in one,
Give salvation to the hearer,
Souls to fill our starry crown! — E. A.



CHAPTER IX.

AMERICAN FREEDMEN.

"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hand to God." — Ps. vi. 31.

LIBERTY and slavery have often alternated in the ancient and modern conditions of mankind. Since Adam's fall from freedom to bondage, Satan and sin have been the deceptive supplanters of peace, union, and liberty, and the seductive procuring cause of war, slavery, poverty, and misery.

God, the Bible, nature and grace, with obedience to law and gospel, inspire hope, motive, and courage, and ensure life, liberty, and the pursuits of happiness. Christ makes us free. From the days of Abraham, Satan and slavery, by their vile minions, have run riot, spreading crime and carnage, depressing, kidnapping, or enslaving human beings at home and abroad. What an outrage!

But, horrible to tell! civilized and Christian nations, — England and America, — for lust and lucre, till recently, promoted, aided, and shared this inhuman, ungodly traffic and cruel doom. Behold

the slave-traders, slave-ships, of divers nations, along the African coast, laden with rum, tobacco, snuff, trinkets, arms and ammunition, to exchange for negro slaves — God's image !

SLAVE PIRACY.

Oh, horrors ! See the poor African man, woman, and child, stolen and torn from their native sunny clime, home, friends, and hopes ; all bound, barred, bought, sold, shipped, stowed between-decks, lying in their filth, fed, aired, and treated more basely than brutes.

Imagine, if you can, hundreds of poor, weak, weeping, naked, hungry, sick, wretched human beings, packed like spoons, left side down, between decks of three feet clear, unable to stand up, no beds or utensils for the sick or well, fed, watered, sunned, cleaned at times, jaded or dying on the cruel passage, or surviving and hailing the western world, doomed to abject slavery. Oh, "sum of all villainies !" — God's image on an auction-block, sold to the highest bidder for sordid gain or carnal lust ! Oh, depravity and shame, where is your blush ! But God will rise up and rule. Alas, alas ! dear England and America, where were your thoughts, reason, heart, conscience, humanity, or Christianity ? Oh, the horrors of the "Guinea coast," the big, *mysterious ships* of whited sail,

flags, signs, and great names—English, American, or some other—in bold relief! Then the middle passage, the auction, slave-ship, and breeding system!

AMERICAN SLAVERY.

Lo, the poor, simple, friendless, and abused negroes, cast by cargoes and thousands on a strange coast, exhibited and auctioneered in market; enslaved wholly, married or single, physically and morally; often forced to marry or do worse with or without semblance of law or gospel, and separated or sold in the same vile way,—mixed up with lust and filthy lucre, in the luxuries of the “bleaching system.” How honor, labor, morals, and marriage were degraded! But soon the Eastern and more Northern States, one after another, repented, or rent asunder the shackles of their slaves, and let the oppressed go free, thus washing their hands of the sin. The prayers of the pious negroes South, and the whites North, reached in focal union the God of armies, and liberty came.

The Colonization Society was formed to gradually emancipate the slaves and make them missionaries in Africa. It was popular; has done, and is doing, much good. Both North and South had hoped for the success of the society; the former, that it would finally abolish slavery; the latter, that it would, as Henry Clay said, “serve to drain off the surplus and

troublesome free people of color, or any who might be manumitted by their masters." But each were in turn somewhat disappointed. And no wonder! You might as well try to dip dry the Dead Sea with a teaspoon as to have diminished slavery, and to convert Africa in this way.

EMANCIPATION.

Jehovah has all the honor of it. Not Abolitionists, such as Garrison and Phillips, who seemed mainly to agitate or aggravate it. But the pious ones: white and colored prayed; the wise used means. Abraham Lincoln was elected President amid sectional conflicts, Southern treachery, and warlike forebodings. The crisis is at hand.

The South, still boasting of her "chivalry, cotton-king, peculiar institution," wealth, power, heroism, and independence, threaten, foment, and make civil war. Oh, the writing on the wall — "*Mene, mene, tekel, upharsin*" — makes them tremble! They covet all; hazard all; rebel, lose all; and fall. They destroyed themselves. God let them.

President Lincoln and Secretary Seward did not "intend to disturb slavery," but tried to conciliate, satisfy, and divert the South, or save by offers the threatened Union from a fratricidal, civil, bloody, fatal war. But all overtures are proudly despised. The hotheads of the South began the war by sea

and land, till soon the cooler brethren all joined in. The North is soon aroused to drill and fight. Battles and many lives are lost. Hopes and the Union tremble in the balance to their base. God hears prayer: Abraham Lincoln is compelled to change his course or policy, as a mere "military necessity," and declares all the "slaves free!" What a jubilee! After three billions of money and a half million or more of precious lives were lost in the war, Union and liberty we sing!

TRIALS OF NEGROES.

The South, losing many lives, much money, honor, caste, and all her slaves, feels poor and bereft after her suicidal treason. Some few noble, pious souls, who withstood the rebellion till overcome, now survive to bless God and the free.

The freedmen, of all mixtures of blood and blendings of colors, without preparation, education, property, home, or adequate protection, have, under God, as free citizens, done wonders. Braving privations, opposition, treachery, and seduction, many have acquired property, homes, learning, honor, and happiness. Despite the vile relics of slavery,—rum, tobacco, sloth, lust, or games,—they have, as a people, behaved and succeeded nobly. Behold their numerous dwellings, churches, schools, academies, colleges, seminaries, and universities! What

hath God wrought ! Nay, their thousands of farms, stocks and herds ; their many mechanics, traders, officers, lawyers, statesmen, teachers, professors, doctors, and preachers, all testify to progress.

The freedmen have battled with severe trials for fifteen years ; and with the "hard times" for five years past, amid losses by foes, false friends, and broken "savings-banks,"—yet they have prospered, and gained millions. Trusting God, they work, hope, and rejoice.

SLAVISH REMAINS.

The freedmen have inherited, absorbed, and naturalized many of the crimes, low vices, and vile habits of slavery and the whites, but are slow to find, adopt, or imitate any virtues from the old school. Their reformers say, "Whiskey, tobacco, snuff, lust, theft, crime, falsehood, and superstition are yet too common and bad." But with inbred depravity, and surrounded with divers temptations, it seems a miracle of grace that sinners have not done worse, and that Christians have done so well ! Would to God the "bleaching" were stopped. Improvements in living, morals, and religion are obvious on every hand. If we could shut up the seducing, drinking, tobacco, dance, and gaming places,—wisdom, wealth, health, and happiness would abound.

FREEDMEN'S OUTLOOK.

Prophecies, signs, reasons, and experience indicate a better day for the African race. By grace, through faith, their success is ensured. From the primary school to the university, the students, male and female, enjoy the instructions suitable for development and usefulness at home, in teaching or a profession, as good citizens, Christians, or missionaries, to bless America or sunny Africa for life.

The colored Baptists are numerous, have the strong gospel doctrines, primitive ordinances, and adopt the order, principles, and practice of the gospel, and by God's Spirit, would be efficient missionaries to Ethiopia.

NEGRO EXODUS.

DEAR WATCH-TOWER: As I have just returned from my Southern campaign, you ask me to say something about the recent colored exodus. I will gladly do so, in brief. A feeling of dissatisfaction has been working like leaven for years, increasing and extending among the freedmen. They have had their agents at work collecting facts in all the Southern States, and reporting at headquarters. They counsel, talk, plan, and execute, more or less secretly, as they think best. I have visited all the Southern States—preaching to all, but mostly to the colored people—within forty years, and especially for six years past, in winters.

The negroes say, generally, that they feel oppressed by the whites—in person, property, civil and political liberties, and the pursuit of happiness. They say: “We are robbed of all our just and equal rights, except in a few instances, under certain circumstances.” The exodus is begun all over the South in the masses, though it is not equally developed. The colored race have some secretiveness, but tell all to their friends. The freedmen say: “We feel in many places the insecurity of life, liberty, and property; also, the insecurity of the virtues of our wives and daughters amid the temptations and importunities of white men.” Notice the testimony and facts before the committee of Congress the past winter, if you wish more evidence; then read the recent address of the Rev. Dr. H. H. Garnet, of your city. What facts and eloquence! Many of the colored men say they want to get away from the South as the Israelites did from Egypt, and as Lot wanted to get his wife and daughters out of Sodom.

E. A.

No wonder at the exodus! The colored man has soul, patriotism, duties, and destiny. He feels severely his defects, trials, and disadvantages. You and Congress may ask “why he leaves home, or the sunny South?” The causes are patent; the facts are alike evident, as the testimony of both

whites and blacks of the South were given and summed up at Washington before competent judges: "ill-treatment." Manifold facts and reasons justify their exodus, as that of the Israelites to Canaan, — God leading! I write from a personal acquaintance of forty years in the South, preaching and visiting all the States.

MINISTRY OF FREEDMEN.

They have improved wonderfully in education and manners, and preach earnestly with marked success. But many in poor small churches are yet very sadly deficient, working some, and studying less. Some of these are, however, quite eloquent and effective.

RELIGION AND MORALITY.

After observation South for forty years, I can safely say the colored Baptists are as sincere, quite as generous and devout as the whites; and the *whites* there say, "The negroes are as pious, or even more so." They often tell very bright experiences, have no fears, make great sacrifices, and are generally very orthodox. They are mostly uneducated, gregarious, openly talkative, not easily offended, but very emotional and expressive. Their sympathies and moral feelings are similar to the whites of the same class, but stronger; and their staple morality will compare well, I think, with the

whites. Of course, they have not yet the same facilities for excess, nor the refinements, or means to evade and cover up observation. Negroes may evince many petty blemishes of character, but do better every way, according to what they know or have, than their opposers; and are more benevolent, industrious, humane, and polite, or less selfish and vindictive generally, than their caste critics. They give much for churches, preaching, missions, benevolent societies; support their sick, poor, dying members, and bury their own dead, and do not cast them on the town, as some whites do.

BAPTIST INSTITUTIONS.

I shall notice those established for the colored race, especially. We have at the South nine high institutions of learning, viz.: the Wayland University, at Washington, D. C.; the Richmond Institute, at Richmond, Va.; the Shaw University, at Raleigh, N. C.; the Benedict Institute, at Columbia, S. C.; the Atlanta Institute, at Atlanta, Ga.; the Institute at Selma, Ala.; the Natchez Seminary, at Natchez, Miss.; the Nashville Seminary, at Nashville, Tenn.; and the Leland University, at New Orleans, La. We have also many colored schools and academies of a high order, and good libraries, professors, teachers, and apparatus, with good newspapers and periodicals. Other denomina-

tions have many schools and liberal institutions for the colored people. The colored Baptist brethren number about half the colored Christians South. Their Sunday schools and mission stations are numerous, and their prospects bright and promising.

ADVICE TO FREEDMEN.

For forty years I have preached and published good words to your people — in Delaware, Washington, D. C., all over the Southern States, and given preaching and my "revival books" by thousands. I have more to give you, and shall leave thousands to you by my last will.

Be pious, pure, honest, and temperate, by faith, word, and deed, and God will bless us here and in eternity.

CHRISTIAN RAILWAY.

1. SALVATION's way the *Lord* has made ;
By Truth and Blood sure "rails" were laid ;
From death to life the "line" extends
To Heaven eternal, where it ends.
2. O BIBLE — chart, hope, compass, guide ! —
"Free pass, good fare, ensurance" wide !
'Midst valleys deep and dangers near, —
Almighty GRACE is "engineer."
3. JEHOVAH's "fire" — high "motive power !" —
The SPIRIT, "steam ;" our "*engine*," prayer ;

Love draws the "train," while all who ride
Quit sin, obey, in Christ abide.

4. SINNERS, repent at "station first,"
Trust Jesus now, "Conductor," best!
On "CARS" have you no "fare" to pay,
For *Christ*, our Savior, "freed" the way.
5. The GOSPEL "rings" — O gracious time!
Come, list with us, "'board" *Canaan's* line;
Give Christ your heart, flee every sin,—
God's "Lightning Train" will take you in!
6. COME, "rich or poor," or colored class,—
Through *Gate* and *Way* so "strait" to pass;
With CROSS, by *faith*, we'll seize the "prize,"
Gain "crowns" *above*, shout JESUS' praise.

E. ANDREWS.



CHAPTER X.

TEMPERANCE.

"Thou shalt not kill." — Exodus xx. 13.

GOD speaks from the heavens, and earth, and his benign providences, promoting virtue and religion, and rebuking vice, crime, and infidelity.

Man, as a moral agent, forms his own character, and seals his future destiny; while law and conscience approve or condemn, according to his times, endowments, and character. This doctrine is truly illustrated and confirmed all over the world.

Men have the Bible or Nature's light, or both; and are responsible, judged, and rewarded by the eternal laws.

But to the text: How awfully positive and imperative it is! God thunders, Mount Sinai trembles, Moses hears on the mountain top the "Holy Law," and gives the Decalogue to the Israelites and to us.

The Bible, superadded to the book and law of Nature, we now have a revelation of time and eternity; a law as a schoolmaster to bring us from sin to Christ. Life and immortality are brought to life by

the gospel. Love to God and man are absolutely required, and urged by motives drawn from heaven, earth, and hell. Such authority, law, and teaching have power with men.

The blazing text thunders in the ears of sinners, murderers, suicides, and abettors: "*Thou shalt not kill!*" God forbids, threatens, condemns, and punishes the guilty. The sword of "Damocles" now hangs over their heads.

INTEMPERANCE destroys both soul and body forever. The principals, and abettors, and victims in this bloody crime cannot escape their retributions. "When God makes inquisition for blood," he will find the criminals and the spots on them. No escape!

Motives and means of destroying men are numerous. You may kill intentionally by your own hand, or by proxy; by letting loose an "evil beast," known to be such; or by criminal carelessness; and be punished accordingly.

The dealers in intoxicating drinks, patrons, and victims, are blood-guilty. They know that alcohol is a deadly poison, and naturally works and drives men to destruction by the cup, as cruelly as the vicious beast madly pushes, gores, and kills with his horns. So, with God, they must settle for putting the intoxicating cup to a brother, as truly as for taking or endangering a man's life by a known ferocious animal.

Beware, ye tempted men and criminals! Be not deceived. "Whoso sheds man's blood, by man shall his blood be shed." All implicated in the vice and crime of intemperance should be alarmed and reformed immediately.

What! men made in the image of God now so fallen as to live by ruin and death, like the hyena, or the blood-sucker, or moth, on society! Alas! that so many are decoyed, or are such willing, suicidal dupes. But, "be sure their own sins will find them out."

Now, brother-man, you are either for or against God; for or against the cause of true *temperance*; acquitted or condemned as a principal or an accomplice in the act, either before or after the fact. How is it? Guilty, or not guilty?

Sin is the transgression of law, natural, moral, or spiritual; a violation and perversion of the blessings of creation, providence, and revelation. You cannot serve two masters — Christ and the Devil; nor be judged or rewarded, but for yourself. All acts and motives will come up at God's bar; but he will not say to you, "Well done," unless you *have* done so. Oh, prepare to meet God! Escape the blood of souls!

Temperance or intemperance, Christians or unbelievers, we shall share with angels and saints in heaven, or with reprobates, drunkards, and devils in hell, as we are fitted for one place or the other.

"*Adam*, where art thou?" Oh, he is skulking in the garden in the dark, and falls under a curse. "Cain, where is thy brother?" Oh, how his blood cries to God for vengeance, and a mark is on his forehead! "*Achan*, where is the stolen gold wedge and Babylonish garments?" See him stoned to death.

God watches you, liquor sellers and users; and will soon make inquisition for blood. Will you say, "Am I my brother's keeper?" Oh, how like bloody Cain you now reply! But "the mark" is on you.

O ye rum-men! "turn ye, turn ye, for why will ye die?" You were made to love God and man. Not to sin against God; nor to live by destroying mankind, like the wolves or cannibals. "Love fulfills the law, and works *no* ill to his neighbor." O man, where is your reason, conscience, humanity, your Bible, or God! to be a human curse rather than a friend or blessing? "Woe unto him who gives his neighbor drink, that puts the bottle to him and makes him drunken, that he may see his nakedness." Look now at this, ye robbers of money, health, honor, homes, and happiness! See, too, the cowering, suicidal victim — *eaten up*. "But God will not be mocked"; you must "eat the fruit of your own doings." You have your orders and warning. But will men of capacity for doing good prostitute all their powers to intemperance! Can

they then escape the "curse" at God's bar? Will any such soul-killers hear God say, "Well done"? No, no, never! "Be wise for thyself; if thou scornest, thou alone must bear it." The trafficker and tippler shall each bear their respective guilt and reward. They now record their own doings.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." So it has been, and is, with distillers, sellers, givers, and users of intoxicating beverages. And on they go, "filling up their cups of iniquity," soon "to drink it to the dregs." Compared with the eternal loss of the *soul*, the millions of money and temporalities lost by intemperance, are as nothing. Oh, bloody crime, guilt, shame of murdering man's soul!

But who can compute the infinite millions lost? — of years, fortunes, talents, honors, positions, characters, homes, comforts, and lives lost? Nay, myriads of times worse than lost. A destructive legacy of vice, crime, misery, and death, are continually bequeathed to a tempted, greedy, thirsty, posterity!

"What will you profit, if you gain the whole world and lose your own soul?" Think, look, and judge. Will you, O intoxicators, sell your birthrights for a mess of vile, blood-red pottage? How foolish, wicked, and cruel to live on the "fool's pence," the miseries of families, curse of society, or sum of all villainies!

Repent — “right about face,” like a “Delevan”; and live for salvation! Do not plead “liberty,” or “license from the board of excise.” What, I ask, are laws, rules, permits, or licenses, against God and the Bible, valid? What is legalized gambling, bankruptcy, extortion, marriage, divorce, and adultery, or intemperance, in opposition to God’s laws? All laws not in accord with God’s laws are null and void; nay, snares of fallen men and cunning devices of the Devil. Beware! “Let the wicked forsake their way, and reform.” Let the reformers take courage and press on from victory to victory, and to final triumph. God with us, right and conscience, we are a majority; and must succeed, with starry crowns.

I have no time, space, or mind for analyzing or discussing the technicalities and different views of the “wine question.” Neither will I detain you with labored and minute calculations, or formulated statistics of the infinite expense, loss, evils, crimes, and miserable deaths by intemperance. This department I leave to more expert chemists, linguists, theorists, and skilled statisticians. See the sermon on Intemperance in my “Revival Sermons.” It is, or ought to be, sufficient for a Christian, the lover of truth and humanity, to know that wine is a mocker; strong drink is raging; that wine-drinking was forbidden of God; the spiritual Israelites

were abstainers; John the Baptist was an example; Christ and Paul enjoined strict temperance. Yea, in all things: "Whether, therefore, ye eat, or drink, or whatever ye do, do all to the glory of God." Here is a *temperance* creed good enough for a Baptist or Christian platform. Love is my motive power, truth my armor, and the godly my fellow-helpers in the gospel cause of temperance. My object is the salvation of men, and the glory of Christ. I would be like John, Jesus, and Paul in spirit, principle, and practice. Behold Paul would eat no flesh nor drink wine, if it caused his brother to offend. Self-denial is commanded by Christ and the apostles; and we must have the same spirit, motives, and practice, or not be disciples of Christ!

INTEMPERANCE is alarmingly the bane of society, a disgrace to the nation, and curse to the world. Behold our God says, "Thou shalt not kill!" But what have we, society, churches, legislators, rulers, or nations, or all, ever done to rebuke or conquer the fell destroyer? Comparatively nothing. Shame on us! Let us now, by faith, light our torch anew in heaven, take the panoply of the gospel, talk, print, pray, preach, persuade by law and all long-suffering and doctrine, to secure the life and salvation of souls; the conversion of guilty sinners of all classes to Christ; to seek by all possible means, social, moral, religious, and legal, to rescue the

venders of strong drink and the fallen victims ! Will the principals or abettors of drunkenness, the legalizers, the licensed, or patrons of murder, stand up and plead the bloody "excise law or license" at God's bar, to shield their blood-red souls, to save them from the guilt of manslaying or hell? No, never !

Oh, then, let us Christians, ministers, citizens, women, and godly workers, go forth ; sound the toxin of alarm ; raise the temperance and reform flag ; give the pledge ; point sinners to the Cross ; give good counsel, a "tract," a prayer, and leave their cases and their cure with God. We believe Christ's constraining love is the soul, the heart ; the centrifugal and centripetal power in this reform ; the center and circle of heaven and of *all* reform on earth ; that the gospel is the mighty armor of warfare ; and the truly righteous are the chosen heroes of victory, for ushering in the glorious millennial day ! But our God decrees, overrules, and ordains that the "earth shall help the woman ; be hewers of wood and drawers of water for his people." So "the wrath of man shall be made to praise God ;" and all things ever work together for the good of those who love God — "the heirs of Christ and inheritors of the kingdom."

While preaching and using gospel power, let us pray the Lord to bless a jurist's well-formulated —

THIRTY REASONS.

"I will use gospel and moral suasion, also urge as our Thesis and animus for the practical enforcement of the doctrine, that the sale of *intoxicating drinks* as a beverage should be prohibited by law, because:—1. They deprive men of their reason for the time being. 2. They despoil men of their highest intellectual strength. 3. They foster and encourage every species of immorality. 4. They bar the progress of civilization and religion. 5. They destroy the peace and happiness of millions of families. 6. They reduce many virtuous wives and children. 7. They cause many thousands of murders. 8. They prevent all reformation of character. 9. They render abortive the strongest resolutions. 10. The millions of property expended in them are lost. 11. They cause the majority of cases of insanity. 12. They destroy both the body and the soul. 13. They burden sober people with millions of paupers. 14. They cause immense expenditures to prevent crime. 15. They cost sober people immense sums in charity. 16. They burden the country with enormous crime. 17. Because moderate drinkers want the temptation removed. 18. Drunkards want the opportunity removed. 19. Sober people want the nuisance removed. 20. Taxpayers want the burden removed. 21. The prohibition would save thousands now falling. 22. The sale exposes our persons to insult.

23. The sale exposes our families to destruction. 24. The sale upholds the vicious and idle at the expense of the industrious and virtuous. 25. The sale subjects the sober to great oppression. 26. It takes the sober man's earnings to support the drunkard. 27. It subjects numberless wives to untold sufferings. 28. It is contrary to the Bible. 29. It is contrary to common sense. 30. We have a right to rid ourselves of the burden."

ADVICE TO THE YOUNG.

"Begin life, young men, with an extreme dread of intoxicating drink. There is ground for alarm. Drunkenness is fearfully prevalent. Myriads and myriads sink every year into the drunkard's grave, and lower still, into the drunkard's hell. One-half of the lunacy, two-thirds of the pauperism, and three-fourths of the crime of society, are said to spring from this desolating habit. Beware, then, of this dreadful appetite and propensity. Be afraid of it. Consider yourselves liable to it. Abandon all self-confidence. Avoid everything that leads to drinking, theaters, or debauch.

"Abjure tobacco in every shape. Shun bad company. Never cross the threshold of the tavern for the purpose of conviviality. Practice total abstinence. All the drunkards that are, or ever have been, were moderate men once. I do most earnestly

entreat you to abstain from all intoxicating drinks. You do not need them for health, and to take them for gratification is the germ of inebriety. Total abstinence will conduce to health, to economy, and to prosperity and religion.

“I reflect with unutterable grief upon many young men who entered life with the brightest prospects. But they went to the tavern and *theater*, and then to the *brothel*. They became dissipated, extravagant, idle. Unhappy youths! I know what they might have been — respectable tradesmen, prosperous merchants, honorable members of society. I know what they are — bloated rakes, discarded partners, uncertificated bankrupts, miserable vagrants, a burden to their friends, a nuisance to the community, and a torment to themselves.” E. C. R.

THE CONCLUSION.

MY DEAR BRETHREN: This chapter, with these reasons, seems valid and exhaustive.

You see I have treated of intoxicants, in whatever form, as drink; but there are other kinds; viz., opium, tobacco, chloral, or absinthe-using, and gluttony, with other contraband habits and excesses I have reserved for other chapters and lessons.

“Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

"Strive for the prize, be temperate in all things ;"
preach and practice by motives of love, humanity,
salvation, and rewards ; and give God all the glory
of our success and salvation, when peace, purity,
love, temperance — the religion of Christ — shall fill
the world.

Ring, ring, ring, Christ is standing, —

Waiting, waiting — oh, come in ! —

Angel, King, God, great Redeemer,

Comes to save a world from sin.

O my SOUL ! for such a Savior,

Now, by grace, unbolt the door.

Knock, knock, knock — oh, He's calling !

Waiting, waiting — Love to men !

But the *heart* is hard to open,

Barred with pride and unbelief ; —

With its vain and sinful clinging

Round self-merits, for relief.

Knock, knock, knock — hear him pleading,

Waiting, waiting, bleeding, wet !

Lo ! His piercèd hand, still knocking,

Brings us life and food, so sweet !

O my heart, thy Savior welcome, —

Feast with saints at Jesus' feet !



CHAPTER XI.

TOBACCO AND OPIUM.

"Lay apart all filthiness." — JAMES I. 21.

THE Gospel enjoins total abstinence from all impurity, intemperance, or sin. We have no license or right to commit one single sin rather than *all* sins. Sin is of the devil — the original liar, murderer, and demagogue in all kinds of wickedness; "leading captive all sinners." Satan sits in their "heart, and from it are the issues of life." Christ dwells in the heart of the pure; and they are known by their fruits — good works. Are we pure, temperate, true and good — or are any of us joined to ungodliness? Clean or filthy, temperate or intemperate? With God and Christians, or with the enemy? All our names, works, and rewards are recorded. Whether we eat or drink, or whatever we do, we are commanded "to do all to God's glory." Oh, "the pleasures of sin are but for a season!" But how, or what say you? Or what will God say at last? I have noticed elsewhere "strong drink." I will (*D. V.*) now notice other "vile habits."

TOBACCO HABITS.

Tobacco is a noxious plant, a rank poison; and the habit of chewing, smoking, or snuffing it is filthy, vile, and vulgar. God forbids it. The common use of this nauseous narcotic is a relic of depravity, unnatural, repulsive, and condemned by all really polite, wise, pious, and undefiled gentlemen and ladies. It is offensive, injurious, abusive, unclean, a wanton waste of money, time, and power; and tends to drinking and death. John Quincy Adams confesses to the bad effects of tobacco on himself for thirty years, till he reformed; and exhorts others to so reform, saying, "It will add five years to my life." He preserved his age, mind, and morals. Dr. Nott, my old teacher in Union College, said: "Young men, I struggled hard with tobacco, and conquered; but I have no doubt that I have cut short my life ten years by the use of the vile weed." It did tell on his last days, in body and mind. Rev. Drs. N——, S——, W——, I——, D——, and Revs. A——, T——, B——, H——, and other eminent divines, were addicted to the use of this narcotic, and so, as friends say and regret, cut short their usefulness or days, and much more. Oh, the bad example! A sad legacy to posterity.

Rev. Drs. M—— and K—— smoked till they were as black as a mummy, and could do so no

longer. The brethren spoke of it and grieved for them. The superintendent of "The New York Asylum for the Insane" says: "Tobacco enervates the body and precipitates the mind into the vortex of insanity more than spirituous liquors." Dr. Waterhouse, and doctors of eminence say: "Tobacco is a great cause of heart-disease, paralysis, consumption, infantile weakness, and mortality."

General Smyth says: "Tobacco impairs intellectual vigor, producing imbecility and indecision."

Physicians of Paris say: "Paralysis increases in proportion to the using of tobacco."

A convention of regular physicians has decided that "near half as many die of tobacco as of drink:" forty thousand now dying yearly of tobacco, and a hundred thousand of liquors!

The "S. T. Pilgrim" says: "Tobacco befouls the breath, benumbs the sensibilities, is an expensive vice, contrary to purity, defiling God's temple, and, for a minister, a most silly and wicked thing."

Dr. Chapman says, "he knows of tobacco effects resembling delirium tremens."

Dr. Rush says: "Tobacco moderately used makes headache, dyspepsia, tremens, and vertigo."

Drs. Warren and Muzzy say: "Tobacco impairs digestion, weakens the stomach and taste."

Dr. Adam Clarke says: "The same word in Bengalee means both 'to drink' and 'to smoke.'"

Dentists say: "Tobacco injures the teeth, gums, and mouth of whites, negroes, or Indians."

In Boston, Mass., in the days of my youth, it was a penal offense to smoke or to swear on the street. Is it not as bad and impolite now as then? and everywhere an evil? What a crime, waste, bad example, shame, and curse!

BURNING FACTS.

To a gentleman(?) said his doctor: "Smoking in the nursery, you *killed* your young *babe* by your poisonous fumes." How tobacco impoverishes soul, mind, heart, body, wealth, credit, example, company, parents, children, posterity, church, and the world!

King James I. passed an edict against the use of tobacco, saying: "It was a lively image and pattern of hell; that it had all the parts and vices of the world; made men drunk and high in the head; bewildered and bewitched them so that they could not quit the smoke; that it was a stinking, loathsome thing; and that its use was a sin against God; harmful to the victim's brain, and dangerous to his lungs."

The *Congregationalist* says: "Smoking in the streets is the *skunk* of civilization." Oh!

Bishop James says, "his brethren pay a *tax* of \$2,000,000 yearly for tobacco." It is said the "Amer-

ican churches pay \$25,000,000 yearly for tobacco, or five times as much as they do to convert all the heathen world." What a burning shame !

They say New York city pays daily for tobacco \$50,000 ; and that the United States pay yearly for tobacco \$70,000,000. Great Britain pays yearly for tobacco \$150,000,000 ; and how much more for brandy, wine, and beer ? By such habits they confess weakness or poverty of soul, as well as of body and mind. And no wonder that so many of her clergy and gentlemen have gout and rheumatism !

MORE TESTIMONY.

Dr. Muzzy killed a number of cats by putting one or two drops of tobacco-oil to their tongues ; so did Dr. Rheese.

The Indians poison their arrows with tobacco in war.

Dr. Rush tells us of a man afflicted with tremors and impaired memory by taking snuff ; and "by Dr. B. Franklin's advice left off the filthy habit and recovered."

Dr. Solomon says : "More die of apoplexy in one year since tobacco came into use than in a hundred years before."

The *London Medical Gazette* says : "Tobacco-smoking depresses, excites, is a sedative, cause of trembling, nervous susceptibility, irritability, consumption, gum-boils, ulcers, and bad teeth."

Rev. Coan, a missionary, made the disuse of tobacco one of the tests of "church-membership."

Dr. Jennings says, "The use of tobacco is evil only continually."

The Methodist Episcopal Bishops examine their elders on the tobacco question, and some of them require its non-use. Some of the M. E. Conferences prohibit the use of tobacco in all its forms. "Touch not, handle nor taste it."

The Yankees defiled the Indians and themselves, giving them rum in exchange for the "noxious weed."

A book called "Mysteries of Tobacco," says: "Alcohol destroys the life and happiness of multitudes in a short term of years; and so do tobacco and opium, producing excitement, depression, insanity, and death." Are the victims asleep or dead? and lost to reason, conscience, civility, religion, and eternity?

INCIDENT. — "Pa," said a little boy in Connecticut to his Christian father, "didn't you say 'twas wicked to use tobacco?" "Yes, my boy." "Well, pa, is Elder Smith wicked? I saw him back of the house smoking his pipe, after breakfast and prayers." The father told me he was confounded, grieved, and ashamed. Bro. Smith tells me "he has since quit the offensive habit."

Intemperance is a comprehensive term, including

not strong drinks only, but all intoxicants, carnal indulgences, as such, or perversions, excesses, and overdoings. Good things are to be used without abuse; the bad, discarded.

HEALTH does not require stimulants or narcotics, nor can it ever be fully enjoyed in the use of them. Rum, tobacco, opium, absinthe, and chloral are used by many and different classes to supply some unnatural, aching heart or void with false felicity. But disappointment follows, with a sad loss, and often with misery. Again: we very seldom find any of this class really, constantly, or everywhere *polite*. They may bow, scrape, simper, and "how are you?" or they may sigh, pity, condole, donate, and imitate the better or pure classes; but when stripped of the "lion's skin," or sham, and put to the severe tests of the "well-bred," the selfish, stupid "ass" is seen there — careless, vulgar, vile! It is murder to poison drinking-water, wells, or springs; and is it not impolite, immoral, and criminal to pollute and poison the air we breathe, in rooms and on the public streets? But how many boast of etiquette, yet glory in their shame, like smoking, spitting, swearing, or drinking roughs? Nay, vices and crimes often run into each other, and graduate together.

CONFESSION OF A DOCTOR.

"I began the habit," said a doctor, "when a boy, like all other silly boys. I used it in the vulgar form, *chewing*. I took rank with the 'unclean animals' that chew the 'cud,' though I smoked for a year or two like a volcano. I cherished the notion that tobacco was a good repellent, a good disinfectant amid sickness and the impurities incident to the dissecting-rooms.

"When ripe for professional practice, I rode hard, day and night, over hills and stony routes, and rolled my quid from side to side as a sweet morsel, companionable thing! I expectorated freely; indeed, I acquired notoriety as a *spitter*, so much so that wags, as my gig came in sight, would cry, 'Stand out of the way; the doctor's coming; he'll spit on you,'—much to my mortification. I became a ghostly, gloomy dyspeptic. I had practiced twenty years before I came to my senses. Tobacco, as well as strong drink, is a '*mock*er.' I was a victim of its hallucination, unconscious of my bondage, and might have remained so, had it not been for the kind agency of a few good ladies bent on doing good.

"It was a little on this wise. My health began to fail, and on my routes I would, for example, call on a sick child, and before I had half finished my pre-

scription, perhaps the mother would say, 'Doctor, how you tremble! How pale you are! You are killing yourself with tobacco!' and, 'Doctor, are you not chewing and spitting yourself to death?' These and similar admonitions came thick and fast.

"At length I met a group of ladies ministering in a case of great peril and anguish, and my anxiety being great, I unconsciously consumed an incredible amount of Cavendish, as chewers are wont to do when excited. By this excess my nerves received a terrible shock. I fell; I was insensible for a while,—altogether so. I called it a tobacco fit; extravagant men might call it a case of delirium tremens; but I have seen many such fits since,—alas! not a few resulting in death.

"I was soon, however, upon my feet again, and these zealous ladies began to lecture me in pell-mell style. One said, 'Why, doctor, the Lord helping us, we snatched you from death! Do, do drop tobacco!' Another, 'Your example, doctor, is confirming my poor husband in bad habits, and ruining my boys.' Another, 'Our young minister has become a smoker by your advice, and already his sermons savor more of smoke than fire. His cigar, his rocking-chair, and polite literature are dearer to him than precious souls.' Another, 'Doctor, we set a sight by you; do change your habits, and not cut short your days.'

"On taking my gig, I began to reason in this way: 'Tobacco is a *poison*, rank and deadly, and ought to produce the legitimate effects of a poison. It ought to injure me, and if it does not, it does not do its duty. I will drop it. I will be a slave no longer. My Maker, witness my vows!' This vow formed an epoch in my life. My appetite, which had been as capricious as the winds, returned, and I could adopt the language of Dr. Hewitt, 'I have dropped tobacco, and God has given me to enjoy every good thing.' I would not again come under the bondage of this tyrant and deceiver for all California."

We have many similar confessions. Will you take heed, trust God, and be temperate?

FROM REV. E. C. ROMINE, PENNSYLVANIA.

A whole-souled revival, reformation preacher and evangelist.

To those who use tobacco as an anodyne or medicine, or to kill insects, we have nothing to say; but we do raise objections to its use as a habit.

(1) *It is filthy.* It is almost impossible for its user to be neat and cleanly. What lady wants to clean the floor, carpets, or spittoon, from tobacco? What decent young man would like to marry a young lady addicted to smoking or chewing?

(2) *It is expensive.* A pastor lately told us that he believed that the members of the Baptist churches

of this State (Pennsylvania) alone spent \$200,000 per year for tobacco. Many a church-member pays more to a tobacco-store than to his church. Twelve cents a day for thirty years, with interest, amounts to over seven thousand dollars !

(3) *It is injurious.* Many a tobacco-chewer shortens his life. The taste for it is not natural; nature at first repudiates it, and says, "I will spew thee out of my mouth." Two drops of the oil of tobacco on the tongue of a cat will destroy its life in three or four minutes. It causes dyspepsia, debility, depression, epilepsy, apoplexy, cancers, and insanity. It injures the five senses.

(4) *It is slavish.* How despotic the habit becomes,—a match for alcohol or opium. "Sir," said one to a friend, "do you use tobacco?" "No, sir," was the reply, "tobacco uses me." Every day one uses it the harder it is to give it up. What freeman wishes to be in such bondage?

(5) *It is twin sister to strong drink.* The alliance between the two is evident. They both intoxicate. Drunkards use tobacco. Dr. Rush says, "It generates an artificial thirst." Hence it should be abandoned by the reformed drinker. The Indian said: "I wish for three things:—1. All the rum there is in the world. 2. All the tobacco; and 3. More rum."

(6) *It is selfish.* The stench of a rank smoker

pollutes and poisons his neighbors' air. Has he any more right to poison the air I breathe than the water I drink? His saliva and smoke insult us in the church, on the street, and in our houses. Only think of a man and woman sitting down to a sociable smoke!

Will the "coming woman" aspire to this right? The only benefit we know of is, it is said that the "cannibals will not eat a tobacco-chewer." But we believe we are making progress. Many a Christian has given up this idol. Some preachers have failed in securing calls because they used tobacco. Our Methodist friends have refused to ordain tobacco-users. The light is dawning,—the smoke is clearing away.

In conclusion, if you use this narcotic, please cry out, "O Lord, deliver me from this filthy, expensive, injurious, slavish, rum-tending, and selfish habit." Then on your knees sign the following:

"I, the undersigned, do agree to abstain from the use of all intoxicating drinks as a beverage, and will use my influence to persuade others to do the same. I also agree to abstain from the use of tobacco in any of its forms."

FROM REV. J. LISK, PENNSYLVANIA.

The subject needs agitation. We are fast becoming a nation of smokers. It is a disgrace to us.

And the saddest feature of it all is that some of our pastors are guilty of using the abominable stuff. Their clothes smell worse than the breath of a drunkard! And they seem to have no compunctions of conscience for a wicked practice. See with what perfect indifference they puff away, polluting and poisoning the air which the Creator gave to us to breathe in its purity! What impertinence! what unblushing effrontery! Governor Morris was once asked by a smoking divine "if gentlemen smoked in France?" and replied, "*Gentlemen, sir; gentlemen smoke nowhere!*"

Your six charges against tobacco are true. I wish you would add to each one, and print them in tract form. Especially is light needed by the young respecting the injury tobacco does the body and the intellect. Only last week I called on a sick boy of sixteen, whom tobacco had nearly ruined. The doctor told him he must quit the use of it, or it would kill him. And yet ministers and professing Christians will dare insult their Maker by trying to break his laws with impunity. Not long ago, in arguing with a Baptist pastor on the evil, as he was smoking, he said, "Oh, well, I know you have the argument, but I have the cigar." What consistency! How dare he try to preach on Matt. v. 16, or x. 16, or Rom. xiv. 21, or 1 Cor. x. 31, or 1 Thess. v. 22, or 1 Tim. iv. 12, or Titus ii. 12?

Forty years ago the use of rum among professing Christians was common, and little thought of. I heard a Presbyterian minister say it required about two barrels of whiskey to raise the meeting-house in which he had long preached. I firmly believe the time is not far off when the same odium and reproach will attach to the using of tobacco as now attaches to the use of strong drink. Tobacco is a poison, and therefore a deadly evil. No Christian, therefore, can use it, or encourage its use, and remain guiltless.

May God bless you, my brother, in your holy crusade against this modern abomination and curse.

The above is from a dear minister, of good stock and breeding, well educated, who loves to honor the Cross by preaching, example, and winning souls.

SUGGESTIONS.

Now, dear friend, commend thyself to God, and to men's consciences, by prayer, words, and acts. If we are really sick in mind or body, let each of us consult the wise and skillful, and take, if need be, arsenic, opium, henbane, tobacco, rum, calomel, or any other poison, as a medicine, and in its own proper place or time; but not as a vile fashion or luxury. Can you set a bad example, make false excuses for it, and expect to cover up sin, and prosper?

CHURCH REFORM.

The M. E. Conference in Virginia, in 1866, said: "Tobacco-using is filthy, expensive, unhealthy, weakening intellect, shortening life and posterity, is a sin against God, ourselves, and children, and all about us. Therefore we denounce and ignore the habit of tobacco-using in every form, and will use our influence against its power in society."

The "Methodists" and "Free Baptists" in Rhode Island refuse ordination to tobacco users.

HOW A SMOKER GOT A HOME.

"I began to chew at the age of twelve. A few years later I commenced smoking. The practice grew upon me till I was smoking a large portion of the time except when asleep. At length I united with the church, and very soon abandoned the filthy habit of chewing tobacco. I still, however, enjoyed the cigar.

"Just at this time I met a friend, who, with a countenance beaming with love, said, 'It don't look well to see a member of the church smoking.' 'You are right,' said I; and taking the cigar from my mouth threw it into the gutter. That was the last cigar I ever smoked. I was emancipated from a slavery worse than Egyptian bondage.

"I now deposited the money I had been so long

squandering for tobacco in the Seamen's Bank for Savings. I will tell the boys what I did with it, that they may see how unwise and inexpedient it is to commence the expensive, demoralizing habit of smoking or chewing tobacco.

"My smoking was moderate compared with that of many, only six cigars a day, at $6\frac{1}{4}$ cents each, equal to \$136.50 per annum, which, at 7 per cent. interest for forty-nine years, amounts to the small fortune of \$51,719.99. This has afforded means for the education of my children, with an appropriate allowance for benevolent objects.

"Great as this saving has been, it is not to be compared with improved health, a clear head and steady hand, at the age of over threescore and ten, and entire freedom from desire for tobacco in any form."

— L. P. H.

Dear reader, be wise ; leave your mark for good to posterity.

CONSISTENCY IS A JEWEL.

How some *professed* temperance-men use, cherish, tolerate, or only pass by the using of tobacco, opium, and other vile narcotics, stultifying themselves by aiding in keeping alive the morbid appetite of the tippler with these substitutes ! Oh, doctor the blood, the heart, the fountain ! Let no germs, cancer-root, or virus of drunkenness remain ! Ex-

tirpate inebriety, gluttony, lechery, avarice, and all excesses, by grace through faith in Christ. Keep so full of God's love, Spirit, word, work, and reward, that you will not relish carnality, sin, error, excess, or their agents.

OPIUM.

OPIUM-eating, smoking, and potion, prevail in various parts of the world; and are a growing evil and sin in Christendom. It is used in divers forms. The druggists say, "Many thousand pounds of it are yearly imported; much also is being raised here; and not more than one-fifth of it is used as medicine; while four-fifths are used to intoxicate."

China pays some \$60,000,000 yearly for this vile opiate. What a curse to them, and to the English, who raised the opium in India, and by war forced it on the Chinese!

About \$25,000,000 are paid for opium yearly in America. Doctors say, "Its use is greatly on the increase, and conduces to drunkenness." It is said, "that John Randolph, of North Carolina, was an inveterate opium-eater." No wonder he was so eccentric!

A Japanese merchant was recently condemned to ten years imprisonment for smoking *opium*, and setting such a bad example. What a shame and sin for us, a Christian people, to be principals and abet-

tors in opium-using and drunkenness ! We and all are entitled to life, liberty, and the pursuits of happiness ; and no smoker, spitter, libertine, or ruffian has any right to *interfere*. We are responsible for our gifts and acts. Let us, brethren, preach entire temperance, and practice the same. Oh, "let us stem the storm" and current, or fight the enemy ; and with God and the pure we are a majority, sure of triumph !

HOLY WAR. — (*Hold the Fort.*)

Ho ! dear brethren, see the signal

Waving in the sky !

Zion's armies now appearing ;

Victory is nigh !

"Hold the Cross, for Christ is coming ;"

Angels shouting still !

Wave the Gospel-flag to heaven ; —

'By His grace, we will."

Lo ! Satanic hosts revolting ! —

Hear God's trumpet blow !

In our Captain's name we'll triumph,

Conq'ring every foe.

Peace on earth ! though Satan rages,

Mighty Help is near.

Hail Good News, — and Great Commander !

Cheer, good soldiers, cheer ! — E. A.



CHAPTER XII.

LIFE AND HEALTH.

"In God we live, move, and have our being."

LIFE is a state of human existence, being, animation, or vitality, in which its organs are capable of performing freely their natural functions of body, mind, heart, and soul, according to their voluntary and united dictates.

SPIRITUAL life is mental, moral, immaterial, with vigor and energy for endless duration. *Holy life* is pure, consecrated, and sanctified to the service of God, with love, faith, hope, obedience, and happiness on earth and in heaven forever; while the life of the *wicked* is sin, perversion, suicide, antichrist, fitting them for destruction in hell forever. God has made ample provisions for our mortal and immortal, complex, double natures of body and soul for life, food, health, prosperity, and happiness.

HUMAN FOOD.

"Ho, ye hungry and thirsty ones, come to the supper!" God, in infinite wisdom and grace, has fur-

nished abundant aliment, well suited to the spiritual, intellectual, and physical nature of man, for our conditions, duties, success, and preparation for our present weal and future happiness.

EXERCISE, strong and frequent, is necessary to robust *life, health*, and strength of the body, mind, and soul. "To serve God is meat and drink." How carefully, then, we should use and guard this mysterious locomotive workmanship of Jehovah's wisdom!

IMPORTANCE OF HEALTH.

"Mayest thou prosper and be in health." (3 Jno. 2.)

Ample provisions of food, raiment, shelter, and protection for all times, climes, seasons, and circumstances, are guaranteed to the truly obedient, industrious, temperate, economical servants of God. There is light for the eye, odor for the nose, and fruit for the mouth; nay, truth and music for the tongue and ear, facts from the heavens and earth for the intellect, and the Bible, with ordinances, and the Trinity, for our souls. "Man cannot live by bread alone." Man is a kind of microcosm, with organs and functions, in the solar center of the infinite cosmos, while walking with God.

In a *normal* or regenerated state he enjoys life, health, strength, and happiness; but in the abnormal, fallen, sinful, and diseased state, man is erratic, dissatisfied amid the profusions of Heaven's bless-

ings. Let Satan and sin be exiled from heart and life ; the flesh and world be fully subdued ; then how soon the Lord and love would fill the old "aching void " with infinite satiety !

States of body and mind mutually act and react upon each other for good or evil, as they exist.

Signs indicate the states of health or disease, and the degrees. The abnormal system only craves rum, tobacco, opium—sin ; while the normal, relishes the good and holy.

POWER OF HEALTH.

Said a certain evangelist : " I did not suspect that I had such brain-power, till it told so severely on bodily health ; the states of my mind produced their varieties on the whole nervous system ; and *vice versa*, the body, if any way out of gear, left its likeness on the mental powers. A sickly body almost dethroned my reason." Thus they act and react, or sympathize mutually and alternately, till the stronger power prevails. Thoughts often breathe and burn, either with pain or pleasure, telegraphing or magnetizing all parts of the system with joy or sorrow. How the mind, stimulated or depressed, ever affects our reason, judgment, will, passion, acts and enjoyments ! Supposing the liver, spleen, or any sensitive part be weak or diseased, how soon we feel poor, weak, taciturn, peevish, incoherent,

warlike, melancholy, or elated, by turns ! You see it. How important, then, is good health ; and how we should use means and care to preserve and promote the highest state of health, for our usefulness and prosperity ! Can a sickly body bear the great strain of a sane, active mind, or a weak engine a great head of steam, or a rotten ship the gallant sails or the equinoctial gale ? How would a Corliss engine work in a frail, rotten bark or cotton-mill ? What could a Hercules do with his giant powers in a condemned skiff ? Oh, then, how could a Cicero, Cæsar, or Demosthenes, a Luther, Whitefield, Knapp, Earle, or a Moody, sustain their mighty intellects and eloquence, without a sound bodily system ? So let us be wise !

HYGIENIC RULES.

1. Health and appetite are promoted by early rising, like the birds ; by active and passive regular exercise in the open air, and abstinence from intoxicants, narcotics, and patent nostrums. Avoid sin, perversion, waste, idleness, or neglect. Rubbing-down, shampooing, and the Turkish or other baths, are wholesome.

2. Eat good, pure food slowly, and drink little ; use simple varieties in moderation, and masticate well ; exercise the body, mind, and voice, at intervals, but not immediately after meals.

3. Bathe often entire; keep the body, clothing, and buildings clean, with pure water and atmosphere.

4. Secure proper ventilation, clothing for use, profit and comfort, adapted to times, climes, seasons, and changes, and regular employment of body and mind, with free alternate rests or variations. Be calm, content, peaceful, virtuous, godly, lively, temperate, and victorious.

5. Have good company, books, conscience, order, and devotions. Be prompt, earnest, ready, hopeful, generous, and happy.

6. Follow fashion no further than it is adapted to use, health, propriety, and religion.

7. Avoid impure air in bed-rooms, sick-rooms, halls, and churches; or stopping when warm in a draft of air, to get chilly. Beware of rich, hearty meals just before retiring, as they are apt to disturb rest, cause dreams, produce nightmare or insomnia; eat light food, but sparingly.

8. Over-eating morning or noon, or any time, is injurious to health, happiness, or life — producing dullness, uneasiness, drowsiness, disease, sickness, and sometimes death.

9. Be regular in all your habits, cheerful, looking on the bright or brighter side. Seek the light, sunshine, or sunny side, and shun the dampness of the shade.

10. Control strictly your appetite and passions, or they will control you, and destroy you, body and soul.

11. Be temperate in all things, in meats, drinks, pleasures, efforts, zeal, speech, and devotions. Exercise the whole body and mind daily, with good motives, and with lovely objects in view, working, walking, talking, or singing.

12. Avoid undue mental, physical, moral, social, or religious excitement, all fretting, anger or revenge. Beware of tight clothing, tight shoes, or leaky boots in wet weather. Keep the feet warm and dry, head cool, and body clean and comfortable — right.

13. Eat to live, not live to eat, nor eat between meals; ever abjuring false appetites, fermented or distilled liquors, tobacco, opium, absinthe, or chloral.

14. Ignore or avoid undue exposure, exertions, and strains of body or mind.

Observe the above rules, rejecting the opposite, and you may enjoy active life, vigorous health, happiness, and "a green old age." Every one ought to examine carefully, and decide candidly, this subject, and decide as if before God. If Americans, in general, would not over-do, over-eat, covet, worry, nor use badly-cooked food, liquors, tobacco, opium, and nostrums, or neglect exercise and suitable clothing,

working and resting wisely, they might be much richer, healthier, happier, and holier; yea, set better Christian examples, and do more to save souls and glorify God.

PHYSICAL DEGENERACY.

Says Dr. Conell, of popular homœopathic fame: "The chief causes of degeneracy are: liquor, opium, tobacco, ill-ventilation, rich or diversified food, tea and coffee, tight-lacing, female idleness, abortion or sexual excess, secret vices of youth, and follies of carnal age."

Millions of blindness from over-work, excess, vice, or intemperance, curse the poor victims.

The blood gets impure by bad air, eating, colds.

Father Waldo, a chaplain in Congress at ninety-five, said: "Eat slow, masticate well, keep cheerful, be social, never be angry, cultivate love, be active, and enjoy a fruitful old age."

Dr. Webber says: "Unhealthiness of one parent or both, scrofula, disposed to insanity, animal excess, marriage of kin, deficiency of brain, low physical base, onanism, or functional disorganization, tend to degeneracy; intemperance being a prevailing chief cause, attended with gluttony and idiocy." How many kinds of fools!

Colonel Benton — "Old Bullion" — said, "My mother asked me not to drink, gamble, or use

tobacco. I ever complied. My usefulness and endurance are from this." How hale when I saw him ; and so eloquent to the last !

Exercise of brain, active, pure, temperate, devoted, and regular habits, usually secure long lives, aided by wisdom, faith, and godliness.

How all true "watchmen" should live, and cry out against all sin, vice, and crime ; and preach to promote health, virtue, religion, and true happiness.

Dr. Johnson says : "Sunlight, exercise, simple diet, and abundant sleep, preserve or restore health."

Old Parr, aged 154, advised : "Cool head by temperance, warm feet by exercise, early rest and early rising, and if inclined to fat, keep the eyes open and the mouth shut."

Lie level in bed, and keep the mouth shut.

Females need seven hours' sleep, males eight. °

In Paris one thousand children die annually of the fashionable exposure of necks and limbs.

Doctors say, "Diet, activity, merry men, succeed best."

What would Hercules do in a rotten boat as an oarsman, or a powerful preacher in a sick body?

Shaving the upper lip injures the eyesight, and promotes catarrh.

What is the best artillery without a carriage? Heads without bodies, or children and genius without a firm frame?

BRAIN-WORK.

Professor J. Patton says, of the habits and death of Bayard Taylor, a personal friend whom he had warned of the danger of wine and beer drinking and smoking, as follows :

"Mental labor is not hostile to health and life. But I am more than ever convinced that a man who lives by his brain is of all men bound to avoid stimulating his brain. In this climate, to stimulate the brain by alcohol and tobacco is only a slow kind of suicide. Even the most moderate use of the mildest wine is not without danger, because the peculiar exhaustion caused by severe mental labor is a constant and urgent temptation to increase the quantity and strength of the potation. I would say to every young man in the United States, if I could reach him : If you mean to attain one of the prizes of your profession and live a cheerful life to the age of eighty, throw away your dirty old pipe, put your cigar in the stove, never buy any more, become an absolute teetotaler, take your dinner in the middle of the day, and rest one day in seven."

IMPORTANT QUESTION.

"WHO IS OLD? — A wise man will never rust out. As long as he can move and breathe he will be doing for himself, his neighbor, or for posterity. Almost to the last hour of his life, Washington was at

work. So were Franklin, and Young, and Howard, and Newton. The vigor of their lives never decayed. No rust marred their spirits. It is a foolish idea to suppose we must lie down and die because we are old. Not the man of energy ; not the day-laborer in science, art, or benevolence ; but he only who suffers his energies to waste away and the springs of life to become motionless ; on whose hands the hours drag heavily, and to whom all things wear the garb of gloom. Is he old ? should not be put ; but is he active ? can he breathe freely and move with agility ? There are scores of gray-headed men we should prefer, in any important enterprise, to those young gentlemen who fear and tremble at approaching shadows, and turn pale at a lion in their path, at a harsh word, or a frown."

TRAINING CHILDREN.

1. Children should not go to school until six years old.
2. Should not learn at home during that time more than the alphabet, religious teachings excepted.
3. Should be fed with plain, substantial food, at regular intervals of not less than four hours.
4. Should not be allowed to eat anything within two hours of bedtime.
5. Should have nothing for supper but a single cup of warm drink, such as cambric tea, or warm

milk and water, with one slice of cold bread and butter.

6. Should sleep in separate beds, on hair mattresses, without caps, feet first well warmed by the fire, or rubbed with the hands until perfectly dry ; extra covering on the lower limbs, but little on the body.

7. Should be compelled to be out of doors for the greater part of daylight, until half an hour before sundown, unless in damp, raw weather.

8. Never limit a healthy child as to sleeping or eating, except at supper ; but compel regularity as to both.

9. Never compel a child to sit still, nor interfere with its enjoyment, as long as it is not actually injurious to person or property, or against good morals.

10. Never threaten a child ; it is cruel, unjust, and dangerous. What you have to do, do it, and be done with it.

11. Never speak harshly or angrily, but mildly, kindly, and when really needed, firmly.

12. By all means arrange it so that the last words between you and your children at bedtime shall be words of unmixed lovingness and affection.

LONGEVITY.

The world has generally held the average of human life to be about thirty years. But modern statistics show life to be growing longer, as follows :

"According to Jacques, after making all allowance for the vast amount of premature mortality of the present day, statistics show that the length of life has been steadily increasing since the sixteenth century, when, according to Dr. Buchanan, its average was only eighteen years. Make every allowance for difference in climates, new social conditions, and leave a wide margin for errors, and after all, how wonderfully does this contrast with the calculations of the present day, which give as the average duration of life in Europe actually *forty-three years* !

"The ancient Romans were longer-lived than their Italian descendants of a later age ; but the mean duration of life among them, not including the servile classes, according to Ulpian, was thirty years only. Yet, as a large proportion of them died by the sword, or by the enemy, we raise the standard of healthy domestic life among them. The ancient Germans, as described by Tacitus, were much longer-lived than their smoking, heavy supper-eating descendants. Life was the shortest during the Middle Ages, because men were then cooped up in towns, fed principally on pork and mustard, salt fish, and bad bread, consuming much wine, and exercising very little. We know that this conflicts with the popular idea of those 'gallant knights' and 'faithful squires;' but the knights and squires formed a very small part of the population.

"Scrofula, leprosy, and a host of uncleanly diseases, afflicted the majority of the people. Everybody lived in towns whose walls were contracted to render defense easy, and the result was a degree of filth, darkness, and suffering, which the student shudders over when reviving their horrible details. Very few persons, even farmers and their men, could be said to live in the country at all, as they always huddled together in fortified villages or towns, walking daily many miles to their agricultural labors; a custom still kept up in many parts of Europe.

"The average duration of life in Great Britain, at the present day, among those in good circumstances, is fifty years; for the whole population, it is about forty-five years. For France it is forty-two, and for the United States about forty-three; a very low rate indeed when we consider what it might be.

"The large proportion of deaths of children in our cities is the most terrible drawback to longevity. This is owing principally to the fact that they are in cities. Fresh air, pure milk, absence from the feverish, irritating influences of cities, close lodgings, and unhealthy luxuries, all act favorably both on mothers and children.

"Future ages, in looking back to the bills of mortality of these days, will wonder that people who knew better, and were continually told so by the press, could persevere in what looks like deliberate

murder, deliberate torture of beings, when they had it in their power to save their lives.

"Life is shortened in infants principally by 'impure air, improper food, over-feeding, rocking and "jouncing," laudanum, paregoric, castor-oil, and tight bandages.' To this we may add, that so soon as a child grows a little older it is generally dressed up like a show-monkey and admonished to keep perfectly quiet and stiff for purposes of exhibition, to flatter the idiotic vanity of parents, who seem to think that the perfect ease and restless activity which Health requires, are of no consequence whatever, compared to 'looking pretty.' With those who are older, the conditions which confer a long life, and, what is more important, a healthy and generally happy one, are thus stated by Mr. Jacques: A sound physical constitution, depending in a great measure on the proper treatment of infants; a judicious physical education; simplicity and regularity of diet, and the efficient action of all the nutritive or restorative functions; sufficient pleasurable exercise in the open air to promote a healthy circulation, immunities from harassing cares and anxieties, and excesses of every kind; constant moderate activity of body and mind,—no idler ever reached a great age,—and finally happiness or enjoyment, which as Dr. Southwood says, 'is not only the end of life, but it is the only condition of life compatible with a pro-

tracted term of existence. The *happier* a human being is the longer he lives; the more he suffers the sooner he dies. To add to enjoyment is to lengthen life; to inflict pain is to shorten existence.'”

EXAMPLES OF LONGEVITY.

Peter Nassan, of Pomfort, Vt., died aged 126, in 1857.

Old Creold, of Wisconsin, died aged 130 years, in 1857.

Old Cæsar died aged 138; a Brazil negro aged 150 years.

In Russia a soldier died aged 153 years, in 1856.

Old Parr died aged 154 years.

Henry Duval, of Kentucky, aged 113 years, and was a church-member 87 years.

A person died in South America aged 175 years.

With the better class in all Christendom, the average time of life is growing longer.

Ministers of the gospel are the longest-lived. Religion and literary pursuits conduce to power of mind, body, and soul for old age.

CLOSING SUGGESTIONS.

The food system I esteem the key-note of wealth, hygiene, and temperance.

Lager beer is the cause of innumerable cases of apoplexy. — *Berlin Faculty of Medicine.*

Adulterations of foods are criminally frequent, and cause much sickness and mortality. This evil, with adulterations of medicine, drinks, tobaccos, and many contaminating compounded poisonous admixtures, are very fatal.

Oh, study the laws of nature and grace, learn the object of your being, the use of Jehovah's provisions for the health of body and soul, and the philosophy of the higher life, then will you by sound words and a godly example bequeath a rich legacy to posterity, share the earnest of heaven here, and eternal life above with God and the holy forever.

OUR HOME.

(Rest for the Weary.)

In the Christian's home in glory
There remains a land of rest;
There my Savior's gone before me,
To fulfill my soul's request.

He is fitting up a mansion,
Which eternally shall stand;
For my stay shall not be transient
In that holy, happy land.

Pain and sickness ne'er shall enter,
Grief nor woe my lot shall share;
But in that celestial center
I a crown of life shall wear.



CHAPTER XIII.

REVIVAL OCCASIONS.

AN aged pharisee once boasted of his religious experience, as first-best, sure, and all well written out. But it being asked for, he hunted and rummaged his closet and garret for a long time, to find the choice record. But alas! poor soul! on unrolling the article of experience, it was found all eaten up of vermin. He could not read it, and was sadly confounded. How will it be at the bar of God?

Mr. Elifalet Wilber, of New Hampshire, opposed his wife, and forbade her baptism. When I was leading her out of the river, he exclaimed, "You've gone forward with a lie in your mouth. You once agreed to wait till both of us should go together. We are now separated for life!" That night, at home, he abused her shamefully. The next morning and day after he felt his wickedness, prayed, confessed, gave up all to Christ, and found pardon.

At evening, friends came in, and were happily disappointed on seeing peace and union, instead of the repetition of the previous night-scene. Bro. Wilber was happy, and all rejoiced and thanked God. I baptized him on the next Lord's day, and after this, their children. He lived well after, and died in triumph.

A pious wife, in a revival in Rochester, N. Y., went to church and asked prayers for her husband. He became alarmed at her zeal, and exclaimed, "Wife, I'm afraid you'll kill yourself, if you don't stop this!" "Well," she replied, "dear husband, I believe I shall die if you are not converted; and I had rather die praying for you, than to have you lose your precious soul." "Well, my dear," he replied with deep emotion, "if that is so, I'll go with you, and attend to my soul,"—and did so. He was soon converted, and both were happy.

A Baptist pastor's son and daughter in Vermont, being young sinners and shy, stayed out of my way, and suffered in the cold so much, that they offered to pay my board at a neighbor's house rather than have me stay at their father's, because they feared my talking about religion and their souls. But soon both were converted, and delighted to sit with me, and talk or pray at their fireside. They were

immersed, and sixty others, in the revival at Pondville.

In the same meeting the unconverted chorister, a fiddler for balls, disliked the evangelist's remarks, and persuaded all the choir to balk. So they refused to sing the next hymn. But I sang it. This just proved my remarks to be true,—the choir were convicted, and converted to praising God. The elder's son and the chorister became good leaders.

Thos. Burrows, of Keyport, N. J., had just returned from California with the gold; was in profitable business, but was not satisfied. He came to the extra meetings, "resolved to follow any reasonable advice." When I asked all to arise who wished to be filled with the Spirit, he arose. When inquirers were asked to come forward, he came at the first call. Soon he arose and spoke for Jesus. His wife also, and her mother, entertained hope, and all three I immersed, and thanked God. — Here I visit. Bro. B—— has been very faithful, and has become a deacon of the Baptist church.

Col. Jones, of New Jersey, was convicted of his sins—social, political, and high life; tried to rise for prayers in the meeting, but "was hindered as if

he were tied down," he said. He made another effort and came out; was converted, and baptized with his wife and children in the river. "Oh," said he, "everything looks better to me—my wife, children, friends, and even the beasts and the trees." He was kind, generous, and active.

Mrs. B——, of Pennsylvania, wealthy, fashionable, kind, and formal, once complained of the crying of the anxious. So I sent her to a deeply distressed girl, to calm her if she could. She went, but could not still the girl. She thereby got convicted herself, and prayed all night, till, as she said, "she experienced religion for the first time." The agony and prayers of the convicted girl were a means of her own salvation, and she blessed God.

A Quakeress in Camden, N. J., proud of her morality, got angry at me for my sermon on "Dives in Hell." She said "such preaching did not suit her, and would only harden her;" but she was then trembling with conviction. She said she "had heard sermons she liked." I advised her to review such till she should be converted, and I would rejoice. The next night she gave all up for Christ, and was happy to obey the Savior. In giving her experience, she said, "Never, before she heard my sermon on 'Praying in Hell,' did she

think that she deserved hell, — but then she felt.” How “auntie” rejoiced us all!

An Antinomian woman in Washington, D. C., got very angry with live preaching, ran out of the church complaining bitterly, and returned, found joy, and was baptized. She was a good Christian, and my good friend.

A gentleman in Washington, D. C., not often in church, came out of curiosity. While reading of the marriage supper, I stopped and cried out loudly, “Is there one here without the wedding-garment?” and he was first convicted by that arrow, and afterward converted and baptized.

An infidel postmaster and merchant, in a revival in Pennsylvania, ridiculed religion, the Bible, and Andrews; but to see, hear, and sport, he came to meeting. Soon I heard a groan in the audience, — and Hugh Donly was deeply convicted. Forward he came with his wife and sister, and the three were shortly converted and baptized. He said, “All the preaching before this had gone to his head, or over it; but mine shot him in the heart. He had fought in self-defense.”

Mr. Patterson, Esq., of New Jersey, was severely wounded in heart, and arose in meeting complain-

ing of members, preacher, measures, and doctrine. He excused himself for not rising for prayers when the general invitation was given, but said "he felt his need." I advised him to surrender his objections, sins, and himself, and to believe on Christ, that he might see as we did. He did so, and became a sterling Christian and friend.

Mr. Roberts, son of the Elder, was convinced of Bible truth, and convicted of sin in New Jersey, and in a glorious revival there, arose in meeting and confessed his secret perusal of Voltaire, Paine, and other such infidel authors; had imbibed error, but had become disgusted with them all, by their bad fruits, and was now ready to come out for Christ. He did so, and delighted his friends, who had been astonished at his speech and change.

A farmer in Pennsylvania got angry on seeing the people go to church while he was at work, but smarting under his sins. In his agitation, the ploughing horses disobeyed him. He raved, whipped, and abused his team, as if to kill them, till the horses turned about and faced him at the plough, — rebuking him, Balaam-like. So he quit work, came into the extra meeting, yielded to the Spirit, obeyed, and was happy. He came, some twenty years after, a long way to see me, and testify.

A gay young man heard, in Providence, R. I., that a preacher of three hundred pounds' weight was preaching at the Baptist church; so he and comrades came. He said he "looked, got shot in his heart, found Christ, and was happy." He was soon baptized.

Mr. Zebbley, of Delaware, came to meeting, was convicted, got angry, scoffing and saying, "if the people wanted to hear a fool, go and hear Andrews." After I left, he was so anxious that he came to Philadelphia, Pa., to have me talk and pray with him. He gave up, believed, and found Christ on the spot, and exclaimed, rejoicing, "Eternity! O Eternity!"

A Miss D——, of Pennsylvania, was convicted in a revival, but ashamed to manifest it; tried to hide her feelings by sport and opposition till she became frantic, and swore profanely. Her mates were thunderstruck by this, coming from a lady of education and position. Going home and retiring, she saw herself and sins as by a flash of lightning, cried to God for help, called in her friends to pray for her, and before morning she found forgiveness. She soon called on me, and was happy and humble.

General Armstrong, of Rome, N. Y., high, rich, noble, and full of business, became serious, and his

good wife prayed for him. Soon he came to the anxious-seat, and there found peace. "Oh," said he, "I thought this was the place for children only, till I came; but now I am happy here with them." Then round he went, persuading sinners to come forward and to Christ. He was baptized by me in Rome, and some hundred others. He witnessed well, and God took him.

A moralist in Washington, D. C., hearing that a Yankee was preaching in a revival, out of curiosity came, saw, heard, felt, and said: "I thought I was good enough, but Mr. Andrews stripped me. I felt as if shot through my heart, — that none but Christ could save me. I was once like a man trying to carry himself to heaven in a hand-basket; but now I'm happy in Christ, my righteousness." He was baptized, and was very efficient.

When but a child of four years old,
My father taught me God and prayer;
Soon Christ, by grace and truth to mould,
Made heart and soul my anxious care.

I praised the Lord at twenty-four,
For love, and faith, and joy untold;
As Christ has blessed till seventy-four,
I trust, and reap an hundred-fold. — E. A.



CHAPTER XIV.

REVIVAL INCIDENTS.

MAJOR TATE, of Pennsylvania, heard a sermon by the author, from the text, "Be sure your sin will find you out" (Num. xxxii. 23), twenty years ago; and hearing him again, was most deeply convicted. He came out for prayers, went home burdened, agonized in vain all night in prayer, but early Lord's-day morning he hastened to his office, near by, to be all alone, and there gave up all to Christ, and was happy.

Shortly after, he darted over to my room, came in without knocking, threw down his hat, exclaiming, "God has blessed me — I'm happy!" We had a season of thanksgiving and prayer; and out he dashed through the village, telling of his great change, and inviting all of his old comrades to Jesus, and the meeting. He was soon immersed, and went his way rejoicing.

"For twenty-one years," he said, "your *sermon* has ever haunted me till my reconviction at this time, and my reconciliation to God."

In this revival his gay and fashionable daughter, with her husband — keepers of a popular hotel — were converted. The rum was stopped and the bar nailed up; and they rejoiced.

An adept moulder, in Reading, Pa., was so deeply convicted of his sins, and so troubled, that all his work went wrong; and it so vexed him that he got mad and swore till he was confounded and affrighted at his own wickedness. He came to the meeting the next night, asked prayers, prayed aloud, and yielded to Christ. He then stood up and shouted aloud for joy. After this his work went right, and was delightful.

A fine boy, at Norristown, Pa., was convicted, converted, and made in the revival a good testimony. Soon he knelt in prayer, and cried aloud for "mercy on his burdened soul." All were astonished, and some made wild and invidious remarks. But soon came a triumphant solution, when he in his agony cried out, "O Lord, have mercy on my dear father — do save him!" His father's soul weighed him down, and well-nigh crushed the son's heart — like Christ in the garden, — and God delivered him. Then he was happy.

A man and wife came to a meeting in Pennsylvania, heard the gospel, were deeply smitten, went

home, felt sick, took a dose of "Indian pills," and went to bed ; but not to rest. The next morning the pastor called to see the sin-sick souls ; when they complained bitterly to him, and threatened the evangelist. They finally came to church, gave earnest attention to the Word, and to anecdotes adapted to their cases, and came out for inquiry and prayer. Soon the wife was converted ; then she laid her hand on her weeping husband and prayed, till he cried aloud, in a falsetto voice, as if hanging by a thread, till his soul was born anew ; and all were happy.

A rich bachelor, in Pennsylvania, was deeply exercised in a revival, and soundly converted. He was truly grateful and generous. " Don't the pastor want a horse? the church or missions need money?" said he to his sister. He went on, rejoicing.

During a revival in Middletown, N. Y., the youths became troubled lest their winter sports should be broken up, so they banded together to stay from the meetings ; and so expected to foil the church and have their own pleasures.

The work progressed gloriously. Suddenly a young man of mark — their leader in sin — was, as by lightning, struck with conviction at midnight, and cried for help and prayers. Soon the news

spread, and the young people who had bound themselves under a curse were struck, too : repented, and found freedom in Christ Glorious time !

Two worldly gentlemen in North Adams, Mass., questioned the propriety of the church engaging in a revival meeting while it was in such a cold and unprepared state, as they kindly said to the pastor ; and, also, that " Andrews was not *the* man to get up a revival there." But the pastor was wise, and the church obeyed the Spirit. Notice : these two were among the first to come out for Christ, and to be immersed ; and some sixty others followed. One of these is a *Sampson* in the church and in business.

Mr. Hale, of Rome, N. Y., a vacillating infidel, met me in a revival in Rochester, N. Y. I asked him " how he did." " I'm a new man," said he, firmly. " How and when did this change take place, Brother Hale?" " Well, you know, I was heretical. I came here on business ; I saw the people going to church, and I went ; and soon I was convicted of sin. I returned to my hotel, but the bar, the bartender, all seemed bad, and the company I had drank with there. I resolved to quit the cup and company, and did so. On entering my chamber I tried to pray ; I walked the room ; would have sought some Christian to pray for me, but knew of none

available ; so I, all but in despair, prayed again, and found Christ and peace to my soul. Oh, I've begun a new life, Elder Andrews ; had I better wait till I go home, and then let my wife see for herself, or write first?" "Oh, write her, and then let her see the change," said I. He wrote, remained some days, taking active parts in the revival, of great power, and returned home. And by asking a blessing at the supper-table, then praying, after reading the Bible and before retiring, his wife was struck with deep convictions, and soon found comfort ; and both were happy, and followed Christ in baptism, rejoicing with the brethren.

Mr. Mount, of New York, was convicted, but would not come out for prayers, stayed home, feeling stubborn and bad ; but was so deeply distressed that he yielded his will, was willing to do anything, prayed, and found the Savior. He remains a faithful Baptist.

A convicted sinner, in Reading, Pa., went to Dr. Greece for treatment. On examination the doctor told him "there was no disease of his bodily organs or functions. You've heard Andrews, have you?" "Yes," was the reply. "Well, you had better go again, and you will get the right advice and medicine," said the doctor. And so he did ; was cured and happy.

Captain Peck, of New York, said "his dear wife was going to join the Baptist church, and he had rather follow her to the grave than to the baptism." "But do you oppose her?" said a friend. "Oh, no," was the reply; "but it seems by her leaving me in my sins that we are hereafter to be separated." "Well, sir," said his friend, as they rode around, "your best way is to be converted and to go with her." The Captain soon obtained a hope, and rejoiced with his wife in baptism.

A Universalist, in New Hampshire, opposed a revival, stole his wife's "church letter" to prevent her joining another, boiled with anger, broke down as if by reaction and exhaustion, confessed, reformed, believed, and was baptized.

A little girl of twelve years, in Philadelphia, Pa., sitting by her mother sewing quietly, suddenly said, "Mother, do you pray?" "No, daughter, do you?" "O yes, mother." "Well, daughter, I'd like to hear you pray." "Well, mother, if you'll kneel I will try." So they knelt, and the little daughter prayed; and the mother was convicted, led to church, to the seat for prayers, by the daughter; was converted, and baptized with her husband and the converted daughter, who was a spiritual parent of both.

A young lady in San Francisco, Cal., by the name of Plank, met me in church, after my A. M. sermon, and said, "You remember me, don't you? I used to hear you preach in Pennsylvania, and you often called at my father's house." "Oh, yes; and I'm happy to see you. But how is it with your soul? Are you a Christian?" "Oh, no; I'm now under conviction." She wept. I asked her "if she were willing to give up all to Christ on the spot." "Yes, sir," she replied. I asked her to kneel there—in the Sunday-school; and I prayed for her, and she joined me in a low voice. I saw that she was just ready to go through the strait gate. I asked the pastor to send his wife and another good sister with the lady to the committee-room, and there pray for her. They did so. At the close of the Sunday-school she came forth rejoicing, and was soon immersed. Here was my first sermon and first convert on the coast, and I enjoyed afterward many more.

A young lady in Rahway, N. J., of talent and education, trifled with the revival and God's people, preaching, ordinances, and things sacred, despite of her mother and friends. But once she called at the parsonage, and after a few minutes she fell prostrate and cried for help. Prayer was made, and she felt some relief. Soon she retired to a chamber for the night. There she confessed her sins, prayed,

and found peace ; while the church, by request, were praying for her. The next morning she said she was happy in Christ.

Young Sherwin, of Vermont, was a fine youth, and singer, and became anxious in the revival. His good mother prayed much for him. I saw that she was in travail of soul, and I united with her for her son. Soon he was cut to the heart, came forward for prayers, and the next morning early called on me to tell of the joy of his soul. Then he sang "How happy are they," as he said he had never sung the hymn before. I soon baptized him, with one hundred and thirty others.

An old sinner in Wilmington, Del., got deeply convicted in the revival ; went home in agony ; could not rest ; called up his family ; got no help, but rather wounds, from his backslidden son ; sent for me at midnight to come and pray for him, lest he should die and be lost. The whole family were in awful distress. They found peace before morning, and were soon immersed. The father said, it seemed to him that as the evil spirits went out, the Holy Spirit came in, till he was filled with joy.

John Miner, of Vermont, was so pricked to the heart in a revival in Brattleboro', that he could not

sit nor stand still, and made disturbance in church. He retired to the grave-yard to pray. Guilty and alone, he cried so loud as to raise the neighbors. Deacon Wood surprised him, and there prayed. John begged, confessed, and found peace, and came early the next morning to tell me the good news. He lived his religion. He was happy at the last, as when I baptized him.

Mr. Moulton, of New York, was hopefully converted, and happy for a while. Soon he felt himself injured, and so retaliated; lost his joy and evidences; adopted soon after Universalism; kept a liquor hotel; got Universalists to preach, and so opposed Orthodoxy. "But was like the troubled sea." He confessed afterward. During our revival in Floyd he was reconvicted, professed a change of heart, and was happy in being immersed. He said, "I think I was converted twenty-one years ago, but got angry and ugly, and had a miserable time of it, and have been a great stumbling-block." He here came to the stand and made his vows. Twenty years after, I met him, holding on faithfully.

In Parma, N. Y., an infidel got mad at my preaching, disturbed the services, was set down by the esquire, and kept quiet. But the kind pastor said to me, "I'm sorry you preached so, brother." "Did I not tell the truth, and say it right?" I asked.

"Yes, you did, truly," he replied; "but he gave me two balls of butter the other day." I had here a very powerful season.

A profane deist in Parma, N. Y., got sorely convicted, or angry, and wandered off thirty miles to get freed, but felt worse, and returned. He sat in church with his head down, when I asked him how he was. He replied, "I wish you'd let me alone." "Well, sir, I shall, if you really mean so." "But," said he, "I don't know what I do want." "Well, I do," said I; "come right out for prayers, and give your heart and all to Christ." Up and out he came, found peace on the spot, testified for Christ, and against error.

Mrs. Monger, of Tolland, Conn., was deeply convicted and as soundly converted in a revival. How she talked and shouted in her first love! "Why," said she, "my husband has now got a wife to help him. I've often felt unfit for him; that I had no right to be the wife of such a Christian; that I was an *odd* one when in company with his father's family and Christians. My children, too, I've put to sleep without praying for them. But, bless God, I shan't treat them so again. Oh, they've got a praying mother now. I'm happy." She was soon immersed, and felt at home with working, happy Christians.



CHAPTER XV.

RELIGIOUS EVENTS.

DEACON B——, at Rome, N. Y., after the extra meetings in a powerful revival were over, confessed: "It was avarice that deceived and robbed me, in keeping me from the meetings. I am guilty, and conscious of a great spiritual loss."

The Moravians in Greenland for three years or more preached cold philosophy, reason, and the law, with no converts. Being almost in despair, as a last resort "Christ and him crucified" was preached, when one sinner was converted, and became a preacher, winning many souls to God, and pushing on the mission.

A church-member in New York prayed often to be waked up. Soon after, while standing on the roof of his house, his feet slid, and down he fell to the pavement, to be taken up for dead. But on being revived he exclaimed, "O God, by terrible things in righteousness thou hast answered me."

A lady in Delaware, in a revival was in great distress, and wanted the physician ; but being prayed for, gave her heart to Jesus, and was well.

General Jackson, having arranged his temporal affairs, often said, "I'm only waiting the marching orders from my great Commander on high."

Martin Luther was convicted, when but a boy, by a flash of lightning, which killed his companion while walking by his side, and soon after converted. How mysterious !

A Jewish commander required, as a test of fitness of a soldier, that "he should cut off a left finger with his right hand." What sacrifice do we make?

An infidel felt sick, strange, and got the doctor ; was questioned, diagnosed, and pronounced "all right." But then inquired, "What of the future?" The doctor replied, "I'm not the doctor to your soul. Read the Bible ; I believe it, and so must you." Both bowed in prayer ; the infidel confessed Christ, and was happy.

Dr. Chalmers, at Greenock, on the Clyde, preached five hours without intermission or hoarseness, holding the audience unflagging.

A father got asleep on a precipice, while his pet child fell over it, and was killed. On awaking, he saw, and exclaimed, "Oh, I'm guilty! The blood is on me!" Is the blood of souls on us?

Dr. Franklin, once reproving a sluggish Christian, advised him to "say grace over his meat-barrels, and save labor."

Mr. Bright, M. P., says: "The lower classes care as little for religious theories as the upper do for practice." Oh, let us practice and rejoice in religion!

A Christian in Baltimore, in a powerful revival, said, "If Christ were in the city in person, many professors would be ashamed to walk the street with him."

A young girl in Pennsylvania, visiting a play-mate, asked her if she had family prayers. The infidel father curtly replied, "No," but tauntingly asked her to pray. "Well," said she, "if you will all kneel down, I'll try," and did so. Soon the old infidel began to cry and pray for mercy, and was converted.

In Constantinople, a little girl taught her mother to read the Bible, till a missionary found her about

ready to tell her Christian experience to the church.

A preacher in New York went home with a good sister, for supper, who praised parts of his sermon, and criticised the others. "Well," said he, "I was tired, hungry, and thankful, when you offered hospitalities. Your table is ample; I can't eat crust nor bone; so I eat what I can, with thanks, and lay the bone and crust one side; and so fare well. Now, my sister, if you but do so with my preaching, you too will fare well."

A deistical nobleman and his Christian wife had each a chaplain. When he was dying, he called to the Christian chaplain, saying, "I need you when I am dying."

An infidel slaveholder whipped his slave, Cæsar, for praying, but soon was so troubled and convicted for his sins, that he sent for Cæsar to pray for his poor soul, and was converted.

A poor peasant in England bid off at vendue an old dingy picture for a sixpence. Whether it was cat, dog, man, or watermelon, he could not tell; but washing it up, out came by degrees the full-sized portrait of John the Baptist. He was delighted.

Governor Hill's son, of New Hampshire, asked Elder J. Knapp in derision to pray for him, which was readily done. He was soon deeply convicted and converted.

Mrs. B—— complained of the faults of the brethren, and excused her broken vows to the church, but finally confessed that the faults were her own; then promised better, and did so.

Rev. G—— confessed in the pulpit that his greatest sin was in trying to soften down Scripture to suit his hearers, but prayed the Lord not to permit him to do so again. I said "Amen." How many are cowardly guilty!

A negro, convicted of sin, and knowing his duty, said, "I tried to get over the cross, under it, and then around it, but to no purpose. Finally, almost in despair, I took up the heavy cross, and it crushed me, well-nigh breaking my back; but looking up, and praying to God, it seemed to me I was going to heaven, cross and all." Well, by the cross alone you gain the crown.

Two pious women, knowing of a threatening infidel defying men to talk with him on religion, visited him, gave tracts, and prayed till he cried, and

was converted. They soon returned to the revival meeting with him and reported.

Hon. J. M. Clayton, on his death-bed, gave his testimony for "gospel religion, as worthy of adoption for this world and that to come." I talked to him on religion at Dover, Del.

Mr. Dinsmore, of Maine; said: "I saw justice with a sword, and Christ endeavoring to avert the blow from me. I heard the promises, believed, and felt happy."

Bro. Learned, of New York, confessed his wrong to Mr. Wheeler, and the latter was soon a Christian.

An able Scottish divine was much annoyed, while traveling in a stage, by two young collegiates swearing constantly. Soon he began to discourse eloquently on the sublime works and word of God, closing his periods with the words, "Bottle, bottle, glass!" "Oh, what a pity," said the profane youths; "he is crazy." After a pause the minister spoke, saying, "No wonder you thought me crazy; but what must I think of you and your profanity? My words were innocent; but yours were wicked indeed." Both were thunderstruck, confessed, reformed, and one of the two became a preacher.

Capt. R. Kidd burnt his Bible at Old Plymouth, Mass., and was then ready for robbery and soul-shipwreck.

A missionary, being threatened with death by an enraged Indian, asked him to desist till after sermon; but when Elder Jacobs was through, and expecting the tomahawk, he heard a groan of distress from the convicted Indian, and soon saw him a Christian.

Dr. Hitchcock says: "To preach in some feeble and decayed parish in some old States of our Union, is harder service than to go to Asia, or dusky Africa."

Coleridge says: "True prayer is the highest energy of the human heart — the concentration of all the human faculties; it is the greatest achievement of Christian warfare."

The Moravians call cemeteries "fields of peace," but the Germans "harvest-fields of heaven."

Galileo was only admitted to Christian burial one hundred years after his death. He had been ridiculed and imprisoned for being fifty years ahead of the age. So it was in Christ's day, and is now, and will be till the end.

A father induced his son to kneel in prayer by a tree, and asked God to convert him. He soon after saw the tree, felt, prayed, and was converted.

Rev. Andrew Fuller says "he tried to comfort Christians by God's promises, but could not succeed till they engaged in Christian missions."

Two sisters in Washington, D. C., went to law about ducks or geese, lost their money, spirit, usefulness, and came near breaking up the whole church by getting them into the quarrel.

A young boy, dying, said: "Tell father I'm gone to heaven. My only regret is, I'm not baptized. He wouldn't let me." His Baptist father repented of his act.

When the steamer *Henry Clay* was destroyed on the Hudson River, conviction seized a passenger terribly. He vowed obedience to God for life, was eventually rescued, and converted.

Hon. G—— L——, of New York, while reading the Bible at family prayers, laughed out aloud, saying, "after his conversion in our revival meeting, everything seemed new, and so good."

An Indian boy desiring baptism, seeing a good-sized ball at a store, bought it, and asked his pastor "how Jesus Christ could get into such a little vessel?"

Bolingbroke said, "Now, as I am under affliction, I find my philosophy fails me."

A Scottish lady said to a friend, "Come in. I've a house to hold a hundred, and a heart for ten thousand more." Like Lydia of old.

John Wesley, being robbed by a highwayman, told him "some day he would be sorry for his acts, and want God's grace." Years after, at a meeting of brethren, the same man cried out, declaring himself the robber, saved by grace.

Said a sprig of Popery, "That's a Baptist trick. They succeed by always sending inquirers to the New Testament for instruction on Baptism."

Judge B——, of New Hampshire, being convicted, and advised by his pastor to join the church, as many others had done, to find some relief, said, "No; I'm not converted. I'm unfit." He went to the mountain to pray; felt so wicked that he wondered the ground did not open and swallow him up.

He prayed as a forlorn hope, found Christ, and came home rejoicing. He met the old pastor, got up extra meetings, and a glorious revival swept Westmoreland, N. H.

A wicked, profane man in old Virginia, took an oath, and "called on God to damn him if he lied," and instantly dropped dead.

As pastors in New York stated the large numbers added to their several churches for the month, one said "he had received only a few, and had rather a goose would lay one egg a day, than all at once and then stop." Barren comfort!

A boy in Pennsylvania was sick; flattered by his doctor, and struck with death before suspecting it. Then said his doctor, "You can't live long; if you wish to speak to your father, do it soon." "Why, doctor, you have said I would get well; what did you mean?" The doctor was mute. The boy called his father, told what the doctor had said, and asked his father to "pray for him," saying, "I'm not fit to die;" but he refused and left the room, and the mother too, leaving the crying boy to die in agony alone. Oh, prayerless parents, thus doing, you must account to God!



CHAPTER XVI.

HYPOTHESES.

LOST. Supposing a gentleman has all his wealth in jewels, and crossing the ocean for pleasure, becomes so excited and sportive as to bet all on his skill to cast up and to catch them coming down. While doing this on deck, on one side, the ship takes a sudden lurch, by a gust of wind or roll of sea, his jewels, all suspended in the air, fall overboard! "Oh!" he cries, "all is lost — my wealth is gone — I'm undone! Oh, what a fool I am!" The soul is a jewel worth more than the whole world. Will you sport and lose it?

MERIT. Suppose a gold coin from the mint, of due weight, quality, impress, value, and fit for currency, finds its place, use, and praise; will not ministers, men of learning, skill, power, and character, be hailed and esteemed?

DOOM. Suppose I visit a prisoner, and find him so busy in his cell with marbles, straws, marks, or plans, as to feel no danger. I call to him, but no

answer. I call and knock louder and harder still, but only a cold look do I get. He is busy and careless. The day of execution comes; the door is opened; the prisoner, seated on his coffin, rides to the gallows; and all at once the spell is broken. He cries — he begs — he raves, in vain; he dies by the rope! Had he received his friend, a pardon was at hand. Will sinners neglect till Christ leaves them; sign their own death-warrant, and hang themselves?

EYES OPENED. Supposing seven brothers were all blind from their birth; and six of them, by an oculist, should be cured; and then seeing, should testify of the same to the only blind one, asking him to have his eyes opened too. They plead, argue, repel his doubts and excuses, tell their experiences, and assure him if he is only ready to trust the doctor, and will submit to his skill, the work shall be done immediately, well and gratis. He reflects and soliloquizes thus: "I'm blind, poor, helpless, as my brothers were, who do now all see; I can be no worse if I confide and yield. I will; I believe." It is done on the spot. The doctor operates. A keen sensation is felt. A ray of light, a pencil of rays, and then — bless God! — the risen sun shines in. "Oh," he exclaims, "how beautiful! Oh, my brothers, how lovely you are! I love you all! Oh,

doctor, I'm happy — I thank you !” And goes on rejoicing and obeying. Thus, O blind sinners, trust Christ now, and yield to free grace ; and you may see and rejoice, all gratis.

DANGER. Supposing a crater of a volcano were covered over with a crust so weak and frail as to give way at the least jar and let a dancer fall in amid the fires below, how careful we would be not to sport over the abyss ! How will you escape if you neglect the Savior ?

SUPPER. Supposing Mr. Astor, of New York, has provisions sufficient to supply the starving poor ; and gives due notice to all in New York to come with bag, basket, cart, or barrow, and take home a plenty of food, all gratis ; would they not all come with a rush, and thank him ? O sinners, come now to the gospel wedding supper — to-day !

SUICIDAL. Supposing Mr. Astor, of New York, should offer to give provisions, clothing, and homes to all who would ask, in confidence. But instead of accepting freely, suppose that each one make an excuse, or express a doubt, or abuse the agents, or trifle and delay ; if they all should starve and perish, would not their sin and blood be on their own heads ? So will your guilt be, if you neglect duty and grace.

EXAMPLE. Supposing a farmer has all things in good condition, quantity, order, and variety for prosperity. See how the minister, doctor, squire, gentlemen, or peasant, passing by, admire it; and how gladly would they, in a moment, exchange theirs for such a home! So would you. But suppose the very *opposite* of this farm. And who could be induced, on any terms, to exchange his own for such? So are Christians, the church, religion, and their fruit, by their good examples; while their opposites are manifested; and their different influences are marked by the world. One example wins and saves, the other repels and destroys, souls.

LIBERTY. Supposing you are guilty, condemned, and in prison for felony, and sentenced to be hung. I get a pardon from the governor for you, on conditions that you repent, confess, "turn State's evidence," reform, and be loyal. The jailer accompanies me, and opens your door; I read you the pardon; you gladly, with tears, accept it, with the conditions; and thus save your life, liberty, character, and citizenship. Oh, for your soul's sake, guilty sinners, accept now the gospel terms; and be pardoned, free, rich, happy, useful, faithful, and glorified!

DURATION. Supposing the eternity of rewards be represented by the time of a bird occupied in transferring the earth, grain after grain, one particle in a million of years, piling it all on the moon; and returning it back in the same slow way. Again transfer and replace it a billion of times in the same slow process; yet neither time nor rewards in heaven or hell would begin to cease. Will your soul be in heaven or hell forever?

FIRE. Supposing you hold your finger in a blaze of fire, can you endure it? How can you dwell in eternal burnings, or a guilty conscience?

ETERNITY. Supposing you were to attempt to represent the duration of the immortal soul by the sum of all the figures ever made, created things, and beings, above and below, multiplied by every thought, act, feeling, and imagination; our product or calculations would only begin; but not begin to exhaust the soul's eternity, in weal or woe!

REWARDS. Supposing your soul were in heaven, or in hell; while all the stars of heaven should fall, one by one, after every thousand years, till the last star should leave its glowing socket; your joy or sorrow only begun in eternity would not begin to waste.

VALUE. Supposing this globe were a precious jewel, worth millions of dollars a grain, it would not begin to buy the soul, nor pay the interest on it for a day. What will it profit you if you gain the whole world, and then lose your own soul, without exchange or redemption? Oh, friend, take care of your soul! Seek salvation by Christ!

FAITH. Supposing Brother Dodge, a rich man of New York, should ride along, meet a poor washer-woman crying, and ask her of her trouble. She replies, "I can't pay my rent, fifty dollars; and my landlord threatens to turn me out, children and all." "Oh," says Mr. Dodge, "you know me, dear woman; here is my check for your debt." How thankful she is. But the neighbors wonder and doubt. Yet she replies, "I know Mr. Dodge, and can trust him. His check will pass like *gold*." So now, my friend, trust Christ, his promise, and rejoice evermore. He has, too, paid the believer's debt. So let us rejoice, and go on doing good.

CHANCES. Suppose, for the hope of unpaid-for gain, you raffle, draw lots, bet, play games of chance, or the like; what you gain, others lose, and more too. Surely it is against the gospel and a religious life; a species of gambling, a disgrace to the Christian church, and a curse to community. There is a better way to raise funds for God, or life.

SAVED. Supposing the natural *house* is on fire, with the mind, soul, heart, and conscience there, all dead and asleep in it. The fire-alarm bell strikes. "Fire, fire, fire!" the watchmen and neighbors cry. But the sleepy sinner hears not. They run, cry aloud, knock and shake his door, and ring the palace-bell, shouting, "Fire, fire, fire! Escape for your life!" He awakes, surprised and affrighted. Lo, the fires have cut off all the exits! He sees no way of escape. Behold a friend cries without. To the chamber-window he comes, looks, but dares not leap. Awful! Fire in the rear, death in his front! A friend below bids him leap, but he fears yet, and clings to the casings. "Let go," says his friend; "fall into my arms, trust my word, and you are saved!" He yields his grasp, and falls into the arms of the blessed Jesus, as on a bed of down; thanks God, obeys, and lives in a better house.

TRUST. The pilgrim sinner awakes and finds himself on a precipice overlooking an awful gulf. Cross he must, but how, is the momentous question. He cries, he looks, he trembles, and prays in forlorn despair, till a rope, like promise and hope, comes, quick as lightning, from the unseen above, with a voice of thunderous grace, shouting: "Seize the heavenly cord, look up, believe, spring with all your might for Canaan's shore, by faith in Jesus'

name, and you shall go over safe, stand on the blissful shore, and celebrate the great supper of the Lamb, with all the sons of God." He trusts, obeys, strives, and gains the race, the prize — a home beyond the river, above the skies. Will you, O sinner, trust God, swing out on Christ's promise, in the Spirit's life-boat, and sail over death and hell into glory? What say you?

BAIL. Supposing, sinner-man, you are depraved, faulty, in debt, bankrupt, convicted, guilty, and condemned, as you know you are, and have no money, merit, or power to cancel God's claims, or make reconciliation, what then? Will you die in your sins? Why, you have no reason for despair. Christ has died for you. He has paid it all for the believer. Only look to him and live. Christ is our advocate, day's-man, and Savior. Have faith in God.

GREETING. — (*Auld Lang Syne.*)

Dear Savior, we rejoice to hear
Poor sinners sweetly tell,
How thou art pleased to save from sin :
From sorrow, death, and hell.

Lord, we unite to praise thy name,
For grace so freely given ;
Still may we keep on Zion's road,
And dwell at last in heaven.



CHAPTER XVII.

RELIGIOUS ANECDOTES.

ELDER J. KNAPP, when the mob threw stones into the church, in a revival meeting in Rochester, N. Y., bowed with the brethren in silent prayer till the mob dispersed.

Elder Willey, of Ohio, said, "I have preached my best sermons to an infidel, and he didn't move. But along came a little, Jesus Christ preacher, and the infidel was converted."

Dr. Carson's wife, of Ireland, on whom was the domestic responsibility, was urged in vain by her father "to accept the 'Government-Gift,' to save her children from poverty and starvation;" but she replied: "No, father! God, who feeds the ravens, will not leave the young Carsons to starve!" A wife worthy of her place!

Brother Vinton says: "Karen Christians are much distressed if their children are not converted before ten or twelve years of age."

Dea. L——, of New Jersey, was greatly distressed in soul on his dying-bed, confessing "that he had always been afraid of doing too much for God;" and died in the dark.

Dr. L. Beecher preached once to only one hearer, who was soon after converted and became a preacher. Years after they both met, talked, and rejoiced together.

"Papa," asked a little girl, "do you pray?" and he was convicted, and soon converted.

Alexander, when his treasurer refused to pay an artisan's bill because the charge was so exorbitant, ordered him to pay it, saying, "The artisan thinks I'm rich, and so I am. Don't complain of him." So our God is rich, and wants us to believe and ask accordingly.

Spurgeon's colloquy, as well as his unction and earnestness, give him great power over the multitude. Why don't you have the same?

Aid being asked for, a good mother said, "I've no money, but will give my children." It was done. They grew up and became missionaries. So she did well.

A professor boasting "that his religion had cost him merely nothing," his pastor exclaimed, "God have mercy on your poor stingy soul!"

In England, a pastor set a day to meet and pray for rain; so a little girl got her umbrella. Others laughed and quizzed her. "Why," said she, "if you pray for rain, won't *God* hear?" The rain came; and the pastor enjoyed the umbrella.

A church wanted a pastor: popular, good writer and speaker, of eminent pulpit talents, for a salary of \$350 a year. Dr. Rice replied: "Dr. Dwight would suit you. He has so long lived on spiritual food, I think he might easily live on the salary."

Dr. Carson, of Ireland, had thirteen children, well trained, converted, and all immersed. What stars!

A sinner was awakened, convicted, and soon converted, by seeing two partridges arise and fly, taking opposite directions, and viewing himself at the judgment-separation.

A farmer said: "The gospel tells you to feed my lambs, but you ministers take pains to put the food so high that neither sheep nor lambs can reach it."

Brother Spurgeon, describing Christ in the garden, said: "He wiped the sweat from his brow, and looking at it, he exclaimed, 'O God, what is that?'" How I felt, visiting the spot!

A father said, "The minister baptized a babe." A little girl inquired, "Pa, did the baby believe?" He examined the Bible, and was immersed soon after.

Dr. Cone, when crossing a street in Baltimore, heard something say, "This is your last call." He went to his office and gave all to Christ.

A boy, wrecked, and in danger of being eaten by the cannibals at Fiji, was rescued; and he finally established there a church of gospel order and practice.

John Bunyan said, "he felt worse when a spiritual child apostatized than to bury an own son."

A sister in New York said in a revival, "that she had concluded it would be best to have religion enough, when about it, to enjoy it."

A traveler on the Alps, bewildered and benighted in a storm, saw his peril and a gulf just before him by a flash of lightning, and was saved from a fatal

plunge; and while standing aghast, another flash showed him a monastery, surmounted by a cross, near by, just in season for his rescue; when he exclaimed, "The cross! the cross!" and fled for refuge.

A pilgrim, being severely chilled, on overtaking another just giving up, raised and rubbed him till both became warm, and went on together.

In a revival in Burlington, Vt., Elder J. Knapp prayed, "that the roof of the Universalist church," just raised, "might never go on; and that the members might be confounded or scattered like the Babelites." And so it came to pass.

Elder J. Knapp prayed for a Universalist preacher in Erie, Pa., who often spoke and disturbed the revival meetings. In this way he prayed: "O God, convert this man from heresy, if it is possible. If not, O God, strike him dumb, that he may not lead souls to hell." He was thus struck, and went to doctors in New York for help; but in vain. He retired in despair of ability to preach, and after ten years was only able to lisp.

A brother in Floyd, N. Y., gained \$200 and a blessing while attending a revival of six weeks, by the rise of grain, and not threshing his as others did.

Chrysostom, the eloquent, prepared his sermons and preached as in God's presence, angels', and man's, with the curtain of eternity rolled up.

A minister, praying for a wicked sick man, forgot him and wandered from his subject. With an oath the dying man exclaimed, "I didn't send for you to pray for the heathen, but for me."

A Baptist church in New Jersey wanted a deacon, but had no material within; so they deferred the election till after the revival meeting, in which they prayed especially for a man who was soon converted, and in six months after was made a deacon.

A young man had committed much of the Bible to memory, but was not blest till he got it by heart, and got filled with its principles and precepts and the Holy Spirit.

A young man, on being asked if he were a Christian, replied, putting his hands on his shoulders, "I'm a Baptist, all above *here!*"

An infidel addressed a Sunday-school girl thus: "You are getting your task, are you?" as she was studying. "Oh, no," said she; "it is my greatest pleasure." He was confounded.

Miss Spring, of fourteen summers, called on me for inquiry and prayer, but refused to yield or pray for herself. After two years, she hailed me walking the street, with delight, saying, "I've been converted, and am happy in the Savior."

Two travelers on the Pyrenees Mountains saw a terrible storm just on them. Soon a shrill voice struck their ears, in their fright, "To the rock — to the rock!" to which they hastened for life, and were saved. A moment later a mighty flood swept the path away. O sinners, flee to Christ — our Rock!

A deacon, being called on "to pray short," replied, "I like praying, but I don't like to be stinted."

A poor, ignorant sinner once cried to God for help, urging as a plea that he had never asked him for anything before.

A negro said "he tried hard, and in vain, to give his heart to God; but soon as he gave up his sins, and trusted Christ, his heart went itself."

Hooker said, "Law has her seat in the bosom of God; her voice is the harmony of the world; and all things and beings must do her reverence."

Neander said, "Plato could tell him of his wants, but Christ alone could supply them."

An Indian, telling his experience, said: "I felt bad; heart black as my skin; saw a deep gulf, and stood on the edge, holding to a bush, as one after another gave way, and I held the last twig till it broke, and I fell, — then Christ caught me."

"Are you in the land of the living?" a friend inquired by a note. "No," was the reply, "but I'm going there when I die."

Bro. Day was struck under conviction, at Hamilton, N. Y., by seeing his missionary father's name written on the wall of his room, on entering, and was converted.

Lord Wellington replied to an inquiring, hesitating sprig of the ministry, "Mind your marching orders — 'Go preach my gospel, saith the Lord!'"

The first telegram sent from Washington to Baltimore was, "What hath God wrought?" and this by a young lady, giving the first news to Mr. Morse that his bill was passed by Congress. May we preach by and like lightning!

Lorenzo Dow, in Connecticut, was sued at law for keeping water back in his mill-pond over Sunday, and was beaten. He soon took up the slash-boards, and opened his gates, by which the mills below were swept off, dams and all.

Alexander Hamilton, on his death-bed, confessed his sins, his violation of his principles in dueling with Aaron Burr, and "wished Dr. Mason to give him the Lord's supper."

After speaking and immersing a number of converts in Chester, Vt., the pastor of a church said to me, "When I baptize, and see any of your church present, I never say anything of the ordinance." How polite!

Dr. Porter, of Massachusetts, said, "It will be in the decline of a revival, and a sign of my want of the Spirit, when I take to writing sermons again."

A negro said, "When people get religion themselves, they are mighty apt to lose it as quick; but when religion gets them, it holds on, and never lets go till it takes them clean up to heaven."

A passenger on board the ill-fated *Arctic* cried out, "Come back with the life-boat for me! I'll

give you thirty thousand pounds sterling if you, or any one, will save my life!" But he lost all.

When the two early Baptist churches in Boston, Mass., met to dissolve their declining prayer-meetings, a freed colored woman cried out, "Is God dead?" Then on rolled the meetings afresh, availing much.

The Christian says, "Man's soul is worth saving, because so much has been done for its salvation." Then look at the soul's origin, growth, knowledge, capacity, cost, and destiny, and now give all to Jesus for insurance.

A little girl in Alabama, when at church, heard of heaven. On getting home, she cried out, "Mother, how big a place is heaven?" "Why, my child, what a question!" answered the mother. "Well, ma, I suppose Mobile is a great deal bigger place than heaven, as you say more about it."

A boy at school refused to say his letters, and on being questioned at home why he did so, replied, "If I had said A, then I must say B, and so on."

A student in California took the Baptist side in a debate, and soon became a Baptist preacher. He found their proofs to be valid and overwhelming.

A Christian father doted on his only son for good care in old age. But his son moved down the Hudson River a piece,—this was hard to the aged father; then over the river,—this was harder; then God took him home,—and this well-nigh killed the father. But soon by grace he said, "Now I'm resigned; instead of my thoughts about my old home, or running down or over the river after my son, first in the morning, my mind shoots up to heaven, to my son, and my Jesus, and I'm happy, hoping soon to be there."

A back-woods boy, going to a store, looked into a looking-glass for the first time, and cried out, "Mother! mother! I've seen the devil!" His hair and dress were frightful, and his looks too. No wonder at it! How will it be with sinners viewing their hearts and lives?

Young Couch, in Pennsylvania, was convicted, and went to his bed sick. We exhorted him, and prayed. He soon arose, well and happy, rejoiced, embraced his parents, saying, "I love Christ and you!"

Miss B——, of New Jersey, was deeply convicted, but something prevented conversion. She then resolved to give up all for Christ, even the

choice keg of cherry-rum kept for parties. No sooner had she rolled out the idol-keg and emptied it, than she had peace like a river.

A pedobaptist sister being baptized by her pastor, he walking on a dry plank, pulled him off and into the river, saying, "Both went down into the water."

BAPTISMAL SONG. (7s.)

Christians, if your hearts be warm,
Ice and snow will do no harm ;
If by Jesus you are prized,
Rise, believe, and be baptized.

Jesus drank the gall for you,
Bore the curse to sinners due ;
Children, prove your love to him,—
Never fear the frozen stream.

Never shun the Savior's cross ;
All the earth is worthless dross ;
If the Savior's love you feel,
Let the world behold your zeal.

Brave the tempest, storm, and tide,
Trusting to your heavenly Guide,
Who will lead you by his grace
To his blessed resting-place.



CHAPTER XVIII.

MORAL ANECDOTES.

VICTOR HUGO says: "To those who offer us war let us offer peace. They would fain darken our souls; let us enlighten theirs. Let our only revenge be to give light."

Dr. Duff's apology for no more converts in his India missions was, his strong belief in God's decrees.

Soldiers engaged in the heat of battle don't mind an earthquake. Let God's work engage us so.

Shall we use the armor of the world to conquer it, or do as David did with Goliath's sword?

It was said a child fell overboard, and a sailor plunged into the deep, saved the child, and was rewarded with twenty-five hundred dollars and thanks. Who will go to rescue sinners, and trust to God's reward?

Three daughters, one at a time, asked their father's consent to go to a ball, and got it; but not sat-

isfied with his manner, asked again, when he said, "Daughters, you know my will and our rules. If you want to go to the ball you may — but not return to my house." It was enough.

George Washington having made a wise and kindly suggestion, General Braddock retorted, "Will a young Buckskin teach a British general how to fight?" But he fell a victim to pride, folly, and the Indians.

One Captain Boyle, at Washington, D. C., said to me, "I hope there'll be war. We're unknown; it's our only way of promotion." It has cost infinities.

John B. Gough says, "A genteel mother leaves her babe in the servant's arms, and nurses a red-eyed, homely poodle-dog in her own lap." How unnatural, ridiculous, and unchristian — akin to infanticide.

A minister, first, took his text; second, left it; third, never returned to it. How many such!

A sailor in Boston, Mass., heard a popular minister, but disliked him, saying "there was no harpoon in it."

Governor Briggs, of Massachusetts, once said to Hon. J. Q. Adams, "I see, by reading, that your

mother made you." "Yes," was the reply, "all that I am, or good I have done, I credit to my dear mother."

Bulwer said: "I have closed my career as a writer of fiction. I am gloomy and unhappy. I have exhausted my powers of life, chasing pleasure where it is not to be found." So it will be with novel-readers and worldlings.

Alexander the Great carried Homer's "Iliad" in a golden casket "to read, and to inflame his love of military glory." Let us carry the Bible.

A captain at sea in a storm said, "We must trust God for salvation." "Oh, captain," cried a woman, "are we so badly off as that?"

The ancients once held court over the great dead, and if their records were good, eulogies followed. What if we should do so?

George Whitefield said, "men were half beast and half devil; nay, all beast and all devil."

A snake may change his course, but keep his venom; so may men, without love to God, or man, or the new birth.

Hon. Henry Clay on his death-bed said, "I'm not afraid to die; I have some hope, faith, and confi-

dence; but I do not think any man can be quite sure as to his future state. Yet I have an abiding trust in the merits and mediation of our Savior. All else is vanity compared with religion." What a dying legacy!

Missionary Beecher says, "The heathen ask if they cannot be Christians, and still worship devils." How many such live among us!

A bad boy in the woods heard his echo, got angry, thought he was mocked, called epithets, and ran mad to tell his mother about the "bad boys." How is your echo?

A deacon, reading the Bible, said, "I am prophesying. If the pastor reads a sermon and calls it preaching, why then is not my reading prophecies prophesying?"

Lord Byron said: "I have had eleven so-called happy days, and I wonder if I can ever make up a dozen." So he lived in infidel gloom.

Said a negro, with his needy children, at the death of his wife, "I'm resolved to do the best that I can, and the Lord will provide." Well, that is the true principle.

A bondholder hid a bond, and forgot where. Soon after, while in danger of drowning, all his life

flashed up to view, and the bond lay in a book, all safe for his rescue. How is it about your treasures in heaven?

"Mr. Webster, don't you dance?" asked a young fop at a ball. "No, sir," was the reply; "I never had the capacity to learn."

A preacher once said "his sword caught something behind, so that he could not swing it and strike. So he looked over his shoulder and saw his deacon hanging on the end of it."

Queen Elizabeth on her death-bed declared that "she would give an empire for a single hour."

A preacher neglected his duty to a sinner, who suddenly died in his sins. Said the minister, "His blood is on me;" and he wept, prayed, and rolled in agony for ten days and nights, till he found pardon and peace in Jesus. How many are guilty of souls' blood!

Diogenes said, "the bite of slanderers or flatterers was the most dangerous of wild or tame beasts." Yes, except one's own bite!

"Marry old," say they: "if bad, it is soon enough; if well, you'll be glad you've waited so long for each other." So save your divorce.

Cannibals and turkey-buzzards won't eat tobacco-users. And no wonder at all.

The managers of the Walnut-street Theater, Philadelphia, Pa., once advertised to admit none but virtuous persons. Only fifteen came the first night, and twenty-two on the second; so on the third they opened the doors for all, for a support. Can true Christians attend or sustain theaters?

How a dear little child likes to put on father's shoes, or try to tread in his footsteps in the white snow! How should we follow Christ?

Dr. Peabody says, "Nature and art are identical; as man does what he sees God do in nature." Yes, the perfection of art is to be natural, in professions, manners, and relations.

A traveler went into a cave with a lamp and ball of twine. After roving about a while his lamp goes out and his twine breaks. He falls, he calls, he crawls, and dies.

A sprig of nobility, outdone by a self-made man, said in his chagrin, "You once blacked my father's boots." "Well, sir, did I not do it well?" was the reply. This is the secret of success.

Apelles, being asked why he touched and re-touched his pictures so much, replied, "I paint for eternity." Let us act so, preach so, and what a rich legacy we shall leave!

A blue father used to flog his boys in the morning, "for," said he, "they will need it before night."

A New Orleans gentleman met a young governess in New York with a bevy of children, and was so pleased with her spirit, person, and manner, that he married the poor girl; took her to his splendid home; obtained teachers for his wife; and made her a happy co-partner for life. How much more Christ has done for his bride!

Augustus Cæsar made tyranny appear so beautiful by his amiability as to destroy the love of liberty among his subjects. So do Satan and his angels.

A man once lifted eight hundred pounds; was offered fifty dollars to do so again; tried, ruptured a blood-vessel, and died. Never overdo, say, nor eat!

Napoleon I. said "he feared four hostile newspapers more than a hundred thousand bayonets."

A philosopher, when dying, said, "I thank God I have made as much of myself as I could." But all is vain without love and faith in Christ.

In a storm at sea, when the passengers were at their wits' end, all wondered that the captain's little son was so calm. He firmly replied, "Father is at the helm; he never lost a ship!" Will you trust God?

Never fret at what you can't help, for it will do no good; nor at what you can help, for it is easier to relieve yourself.

A girl, in Massachusetts, stole a handkerchief and gave it to a benevolent society. Antipodal passions!

A Boston merchant said he could not weep over sinners. But hearing of his lost vessels at sea, he wept like a child the next moment.

An Indian tried to lasso a locomotive, and got an awful twitch; but the engine went as well as ever. So should we ever go on trusting in God.

"Paint me as I am," said Cromwell to his flattering artist, "scar and all, or I will not give you a shilling." That is the true principle.

A Chinaman said "he wanted to be a Christian, but to let go the Ten Commandments." How much of the same spirit is among us!

A soldier, to excuse himself, said "he could not go on duty, for he had so many watches to fix for the men." Have ministers other work?

A Moslem servant going up the Nile, on being criticised for neglect, said, "Oh, I did up all my praying for the voyage before we started." How many such!

Dr. Franklin, taunting a lazy professor for neglecting table thanks, "advised him to say grace over his meat-barrel, and save trouble."

The river Nile, receiving no tributaries on the way, is as big in Ethiopia as in Egypt, or at its mouth. Oh for daily food, that we may grow!

An old lady, seeing a horse running away with a wagon and child, ran after them and hallooed terribly, "Stop that horse!" One cried out, "Is that your child?" "Oh, no," said she; "but, oh! 'tis somebody's child, all the same!" Let selfishness go, and let us save souls.

A President once, forgetting his reform, got his mouth filled with the "old filthy weed" before he was aware of it, but immediately threw it away, substituting india-rubber to pacify his mouth.

A king, swearing before a subject, was politely rebuked by him thus, "Shall not my lord the king fear an oath?" Then the king rebuked his *lords* for gross neglect of duty, but commended the honest, faithful peasant. Trust God, and be faithful.

Daniel Webster said, "The greatest thought or idea of my life is my responsibility to God."

Moral reform by degrees is like a magazine exploding without noise, or a sitting-hen standing up over her eggs, or cutting off limbs by inches till death-struck.

"My name is Flint in America, a stone of a gun in France, Peter Gun in England, and I'm not known on my return," said Mr. Flint. How is it with your Christian name or character?

The "fabled" lion refused a challenge from the skunk, saying, "If I get the victory, the world will know what I've been fighting with." Pass by such!

A child being asked her father's occupation, replied, "He is a great accident-maker for news."

A helmsman, bidden to steer to the north-star, got asleep; and on waking up, not knowing where the ship was, cried out, "Captain, where now? I've got beyond the north-star!" So infidels think of the Bible.

Galileo was condemned for asserting the fact "that Venus shines by borrowed light, and that from the sun, the center of the solar system."

The watch-clock betrays the careless or sleepy watchman, by his neglect to pull out the pins. Shall we neglect to win souls in due time?

Napoleon I. employed an artisan to make him a war-proof cuirass. When it was done and warranted, Napoleon said to him, "Put it on and let me try it." The artisan trembled, but could do no less. Napoleon used pistol, gun, bayonet, and found it proof, and awarded him a double price. Let us prove our armor and our title.

A minister said to a rich gentleman with a fine garden, "Would it not be better to save all this and give it to the poor?" "I *have* given it all to them," said the host, "kept them out of idleness, paid them all at night, and have saved all this, you see, extra."

As a bird puts a leaf over her young in the nest to preserve them from enemies, so the Bible saves us, and Christ shields us by his grace.

SUBSTITUTE.—A lame, poor, distressed soldier of the last war was seen day by day passing to and fro by the Washington White House. One day "Thad," President Lincoln's son, noticing him, made inquiries and offered his sympathy. "Oh, no," said the soldier, "I'm a guilty man, I want a pardon, but your father won't let me in to see him; he is thronged with company, and *you* can't help me." "Oh, yes, I can," said Thad; "come right along with me." So they pressed on and within, despite the opposing guards, till near his father's "presence-chamber." Here, with the weeping, trembling soldier held by his

arms, he was peremptorily refused admission. So Thad cried aloud till his father heard, knew the voice, and granted his request for their admission to his presence. Thad stated the soldier's sad, guilty, dangerous case, and begged for his own sake the President would hear the penitent confession and humble plea of the contrite, confiding soldier, as his own friend and brother. Thus, for his own son's sake, President Lincoln heard, pardoned, and reinstated the redeemed soldier, granting all at his son's request — free grace. So Christ intercedes with the Father for poor, guilty sinners, honors the law, gets them free, and more than reinstates them. They become heirs and joint-heirs and inheritors of the White House above.

All that I *was*, my sin, my guilt,
My death, was all my own ;
All that I *am* I owe to thee,
My gracious God, alone.

The darkness of my former state,
The bondage, all was mine ;
The light of life in which I walk,
The liberty, is thine.

Thy grace first made me feel my sin,
And taught me to believe ;
Then in believing, peace I found,
And now I live, I live.



CHAPTER XIX.

THRILLING ANECDOTES.

A PAINTER, falling from a high staging, caught hold of a cornice and hung by his grasp. Others saw his sad exposure, procured beds, and bade him "let go and fall on the beds placed below ;" but seeing the distance he hesitated, trembled, then, exhausted and despairing, let go, fell on the beds of down unharmed, and rejoiced with his friends. So sinners suspended over hell should fall into the arms of Jesus.

A couple in Philadelphia, Pa., lived seventeen years together, had a family, were unmarried and unconverted. They, under our preaching, were deeply convicted, went out of church, got married by Dr. Gillette, and came back to us rejoicing. May sin so find you out in the day of grace !

A painter in St. Paul's, London, England, viewing his work, while stepping backwards, was saved from a fatal fall by a friend, who, seeing the danger, threw a paint-brush and spoiled the picture, but

saved the artist. God often does so, to save men from idolatry and the pit.

A traveler in a freshet, at night, on horseback, rode over a river on a string-piece. After morning light came, finding that the bridge had been swept off before he crossed the river, he fainted at the sight. What hair-breadth escapes your soul has made !

Col. Drummond swore "he would eat his breakfast in Fort Erie or in hell ;" and was soon blown up while crying, " Give the Yankees no quarter."

Said a judge once to a guilty culprit, " Never mind, I'll do you justice." " Ah, your Honor, that's just what I'm afraid of, sir," said the prisoner.

After Voltaire's death, when his doctor sent for the nurse of his patients, the woman would ask the doctor, " Is he a Christian? for I was the nurse of Voltaire, and for all Europe I would never see another infidel die."

" Daniel Webster's property was valued at seventy-four thousand dollars, but his debts were one hundred and sixty thousand," said the *N. Y. Times*. What a mental locomotive ! yet what a death-wreck !

Lord Lyndhurst said, " Lord Byron got four thousand pounds of his divorced wife's money to spend on his Italian mistress." Sodomites are doomed !

A cruel man in Vermont forbade his family to pray in his house, and whipped them out of his barn for praying. On his death-bed he confessed, prayed, swore, rolled, raved against God, and died, biting his tongue half off. What a sad picture of the lost in hell!

A Mr. Howard, of Vermont, was convicted of his sins at twenty years of age, but excused himself on account of his youth and associations, and with some promises for the future. At thirty, God called again and reminded him of his promises. But he now made other excuses of a domestic and business nature, and renewed his promises. At forty the Lord called on him for the third time, and reminded him of his many vows. But now he excused himself finally, without even making a promise, and replied, "Go thy way for this time." God did leave him. Soon after, on his death-bed, he called his family around him, and said, "I have prospered in business, but I've lost my soul. I see my sin and folly and doom. At twenty I might have been saved; the Spirit strove. At thirty and at forty I might have become a Christian; yea, the Lord called. But now the day of grace is gone forever, and I am doomed to hell. Oh, my dear ones, take warning from me!" He thus died in despair and misery, amid a weeping family. Oh, do not procrastinate,

my dear friend, and lose your soul and all hope of salvation !

Cicero, the Roman orator and lawyer, was slain by the very criminal whom he had once defended when accused of patricide. What think you of ungrateful sinners crucifying their Savior?

Mr. W——, of Pennsylvania, being sick of heart-disease, sadly confesses : "I have brought it on by wronging a poor widow, going to law with her and getting defeated ; then becoming angry, hateful, and violent, I swore blasphemously, till filled with horror, and brought on this heart-complaint. Medicines are but aggravations, and religion mocks me. Oh, I knew my duty, I did it not. I might have been saved if I had yielded all up when God called ;. but now my day of grace is over — 'tis too late !" He died in misery. Worldly men, beware, and profit by this ! I can almost see him as he said this. Oh, how he looked !

Mirabeau, the infidel, when speech failed him, wrote on his table, "Death is but a sleep," and called for opium to end his flickering life — *a plunge into hell!*

A lady of Europe, of high class and accomplishments, on ship coming to America, by some mishap fell overboard, and had sunk once, twice, and was just turning to sink for the last time. All were

gazing in awful anxiety and solemn silence, as if all hope of her rescue were gone. But no ! A stalwart sailor of ocean heart, with brawny arms, saw, felt, plunged down just in time, caught her by the hair, and rescued her from an ocean grave, and presented her alive and happy. Oh what gratitude ! Soon as she was able she exclaimed, "You, dear sailor, have just saved my life ! My all I owe to you, my friend ! To you, dear sir, I give in return my heart, my hand, my fortune for life." He reciprocated. On arriving at Boston, Mass., they were married, and went on rejoicing. How grateful to Christ should we be for salvation !

Monroe Edwards, the forger, trying to escape from prison, said "his soul was in such agony that he gnawed his fingers to see if his body was still alive," and soon died in terror. He had been hale and comely as a fop. Pride doomed his soul.

A chieftain, shot with two balls, seeing his clan waver, raised on his elbows, the blood streaming from his side, exclaimed, "I'm not dead, but looking to see you do your duty !" God's eye is on us. How are we ?

A young hunter of rabbits by accident got a fatal charge in his side. On getting home he said, when asked if he wanted the minister, "No, no ; it's no use ; too late ! Once I might have been blessed,

but now I'm dying. Farewell, friends, I'll never see you again." So he died in despair. Dear youths, take warning. "Fear not, only believe."

Young Thompson, visiting Niagara Falls, sat near the edge of the rushing waters, became dizzy, and took a fatal plunge out of sight. So do the wicked.

A sportive man, at Niagara, took a little girl by her arms and swung her over the edge of the falls, but by accident let her slip from his grasp to take a fatal plunge into the foaming gulf below. Awful! Seeing what was done, the reckless criminal became frantic and her parents wretched. But the darling child was gone out of sight. How souls may be lost by your guilty carelessness!

A captain, drinking a toast, said, "Boys, Liverpool or hell;" and soon struck a rock and sunk, ship and all. A double crime and loss!

A man in Iowa, while blaspheming God, was struck with palsy and soon died. How gracious the Lord to spare and save us! Oh, make salvation sure!

With mind and heart I love the Lord,
The brethren, prayer, and Holy Word;
His Spirit and my soul attest
Till mighty grace shall give me rest. — E. A.



CHAPTER XX.

AWFUL ANECDOTES.

"Now all these things happened to them for ensamples."

I COR. X. 11.

A GIRL, often warned of sin and danger, delayed till her death-bed, and then exclaimed, "I'm lost! 'Tis too late! Oh, hide me from the Almighty! I won't -- I can't meet God!" and died in misery.

An infidel, going West to sell his books, was bold and boastful, till a gale on Lake Erie frightened him to fall on his knees and call on God for mercy. While thus confessing, a heavy sea swept him and books away.

Four boys in Connecticut crept under a magazine; bored a hole up, for powder; made a fatal experiment by their theft, killing two of them by the explosion, and wounding the other two fatally. "Sin found them out." You can not trifle with nature or grace with impunity.

A father, at a raising in Massachusetts, left a "bent" half up to see his boy in a scuffle; and down came the half-raised timbers and killed six persons. How responsible!

The ship *Idumea*, of Hamburg, collided and sunk. Some passengers seized their money-belts, plunged overboard, and sunk; while others let all go, and saved their lives. Let us save the soul!

Volney, the infidel, while in great peril on the ocean, cursed the captain, and then called on God for mercy. Just like reprobates!

Dr. Campbell, of New Hampshire, was very skillful, but drank hard. He abstained for a while; and when about going from home on a visit, his dear wife "exhorted him not to drink." With an oath he said, "If I drink a drop, I'll come home a dead man." And so it was. Getting with old tippling friends, he drank eleven glasses of spirits, and on his way home got upset, his skull broken, and was found dead the next morning, lying with his horse in the gutter. What a spectacle!

A drunkard in Pennsylvania abused his family. Seeing them fleeing for life to escape a freshet in the Schuylkill, he looked on, boasted and swore, till the flood swept him and house away. Lodging in a tree in the river, he cried for help of those looking

on from the shore ; then prayed aloud to God, till, chilled and exhausted, he fell and perished in sight of weeping spectators. Oh, ye tipplers !

An infidel in Ohio was enraged by a revival, and cursed God, saying, "If I could, I would twist Jesus Christ's neck for him !" At once his own head was turned a quarter round, facing over his shoulder. All present were thunderstruck. What a visitation ! Oh, the blasphemers !

An infidel in Penn Yan, N. Y., was disturbed by a revival, waylaid Elder Jacob Knapp three successive nights with murderous intent, but was evaded and disappointed, for on each night Elder Knapp went providentially on other routes. He, however, continued to oppose and rage till he was "panic-struck," as the doctors said, and lay on his death-bed, with eyes protruded, tongue elongated, looks haggard, and skin yellowed, till exhausted in death. What a warning ! Awful judgment !

Mr. John Fry, of New Jersey, opposed and ridiculed the revival and evangelist, till, being kicked down by a vicious horse, he cried out, "I'm a dead man ! I'm going to hell ! Oh, pray for me ! But 'tis too late ; I meant to get religion ! Oh, have Elder Meade pray for me ! But God is too quick for me ; I'm sure of hell as if I were there ;" and died in awful agony. I was clear !

Miss Rugg, at Niagara Falls, leaned and reached to pluck an extended flower hanging from Table Rock, lost her balance just in the act of cutting the rose-stem with her finger-nail, pitched over, and took the fatal plunge down the falls. Oh, how sinners hazard their souls over hell !

Miss Bourns, climbing the White Mountains of New Hampshire, lost her company and way, amid fog, mist, and cloud ; got tired, chilled, sat down, and died. Her company missing her, hunted, watched, and fasted, till she was found a sleeping corpse near Mount Washington "Tip-Top House." When I was there, a crescent wall marked the sad spot. Oh, wandering sinners !

Dr. Palmer, of England, insured the life of his rich wife for thirteen thousand pounds, and the life of his brother Walter for thirteen thousand pounds, and, as proved in court, poisoned them with strychnine to get money and means enough to pay up gambling debts. He then, in the same way, poisoned a Mr. Cooke to procure funds to meet his forgeries, and was convicted and hung. What depravity, results, and warning !

Three boys in Ira, Vt., sent by a drinking father to buy rum, returning home, let the bottle fall, and so badly broke it that to save the liquor they drank it up and got drunk ; two of them died, and the other just lived.

A Frenchman, having murdered both father and mother, cried out, on trial, "Have mercy on a poor orphan!"

A visitor in England, seated in a tub, descended a coal-mine to view the deep pit. Soon he became tired of darkness, dismal sights, bad air, and hideous colliers. So he tried to return, to get help, a guide, and a light, but in vain. He walked, crawled, prayed, wept, and hungered, well-nigh in despair, when suddenly a gleam of light inspired hope and effort. He soon gained the old tub, got in, gave the signal, ascended part way, when a strand of the rope broke, a second and a third gave way, till in agony he cried for help. In a moment an extra rope comes to his grasp, just in time for his rescue. When he saw his salvation, he swooned for joy. How much like sinners saved by grace!

A sordid priest, stealing jewels from dead bodies in a tomb, plucked one after another till his bag and pockets were filled, and his taper burnt out. Then, groping and crawling about, all bewildered and exhausted in woes, he died. Soon after the sexton found the marks, the signs, and the priest, with all the proofs and base plunder on him, condemning him. Sinners eat their own fruit: their sin finds them out. They cannot hide their sins, nor escape God's eye or reward.

President Polk, when on his death-bed, being alarmed, said, "If, twenty years ago, I had thought of coming to this unprepared, I should have been a most miserable man. I'm not at all ready to die. I have made no preparation; I have not even been baptized." But he got a minister to sprinkle him just before he died. God requires conversion.

When Ethan Allen's daughter was on her death-bed, she inquired of him whether she should die in her mother's faith or in his (infidel) faith. Hesitating a moment, he replied, "Believe as your mother has taught you." O Christian mothers!

A traveler in India, seeing a huge boa-constrictor charming a bird, which was fluttering and approaching the hungry serpent, became at once wonderfully captivated, and began to approach the snake. The bird suddenly flying away, he viewed with delight the beauties of the siren snake, till up and round his neck it twined. Soon the traveler felt the tightening coils, came to himself, caught his knife, and cut the coils asunder just in time to save his life, and his body from the slime and jaws of the deceitful serpent. On being free, he fainted. Oh, let us cut with the gospel sword the coils of Satan!

Bruce, dying, willed his heart to his friends, who preserved and carried it in a silver vase to war against infidels, and throwing it, when they could

go no farther, cried, "Forth, heart of Bruce; we will conquer with you or die." Let us take the name and heart of Jesus.

An inebriate in New York was convicted and seeking salvation, when old sinful comrades took him out to ride, treated him, got him drunk, and left him to grieve over his apostasy, and die in misery.

A girl's brother in Philadelphia shot Heberton, her seducer, while he was escaping from justice for a refuge in New Jersey. The avenger ferreted out the criminal, and killed him.

Mr. Richards, of Philadelphia, a Universalist preacher, was sad and convicted, and confessed to Dr. Griffith, his physician, that his error and guilt were "knowingly deceiving souls to hell, and this haunted him continually." Self-condemned, he hanged himself, like Judas.

Mr. Fisher, of New Hampshire, a worldly farmer, was convicted, but wished to get his home and business all right first, promising to attend to his soul's salvation next. But God smote him in the field, and he begged to be carried home, and for prayers; but confessed that "it was too late; his soul was lost by his neglect."

A hotel-keeper in Rochester, N. Y., became enraged, in a revival, by the conversion of some of

his patrons, and their exposure of the bad doings in his house. He cursed Elder Knapp for noticing his hotel, raised a mob, and stoned the Baptist church in preaching-time, when the brethren engaged in secret prayer for God's intervention. Soon from an almost cloudless sky the most awful lightning gleamed, and tremendous peals of thunder rolled, surprising and shaking all around. The noisy mob of a hundred or more were confounded, and so, affrighted, fled away in cowardly haste. The services went on with renewed power. The vile inn-keeper arrested Elder Knapp for libel, and put him under a two-thousand-dollar bond to appear at court; but before the next term, God killed one of the firm, drove off the associate, and broke up this drinking, gambling hell, and the lawsuit, too. The wrath of man shall praise God, and help his children.

Mr. C——, of New York, talked Universalism in a bar-room, opposed the revival, went home and abused his weeping wife, became intolerable, and God smote him dead, and blessed his family.

Captain Robert Kidd felt horror-struck at his first murder, less at the second, third, and fourth, and so on, till he felt no more in killing a man than a beast. What a Pharaoh!

Burroughs, the thief and counterfeiter, confessed his crimes and *kleptomania*, saying, "I have been

poisoned by novel-reading. Youths, beware of the vitiating practice." Thus mad-houses, courts, and divorces testify.

A boy stole an axe, and threw it into a pond to hide it, and holding on to the handle, got in and drowned. On examining the pond, many articles of theft were found with his body. Sinners, like Israel, destroy themselves.

Virgilius was condemned to be burned for asserting the existence of the antipodes.

Ignorance, sin, and prejudice are bad persecutors.

Galileo was condemned for discovering and using the telescope. It is so with all leaders.

A traveler on Mount Vesuvius daringly left his guide and company, slipped, and fell down the crater a hundred feet, but struggled and cried till he died. So rash, daring sinners play till the final day.

Francis Spira apostatized, denied Christ, and died in awful agony — an earnest of hell.

A pleasure party on the coast of Norway chartered a vessel to go on the excursion. Old pilots advised and warned them, and friends dissuaded, but all in vain. The heedless party, like sinners, were soon going in the outer cycles of the maelstrom, and then more swiftly sailing in the inner ones, till all at

once they spied their danger, plied the rudder, sail, and oars ; but all in vain. They cried, prayed, and yelled ; all were running and rushing to and fro, from stem to stern, in consternation wild, till in a final moment the veering ship turned on her beam-ends, and spilled or wrapped them all in the vortex of the whirlpool, with voices hushed in death. Let sinners of the outer circles of sin escape the vortex of hell.

A ship in a maelstrom, with a disobedient crew, was left by the captain for one near by offering help, and was saved, while the drinking, dancing, and heedless crew went down, old ship, crew, and all. Now is the time for salvation.

A young couple in Virginia rode twenty miles to a ball. Often on the way the lady complained of cold at her extremities, but soon said, "I now feel all right." On arriving at the hotel, she was found chilled or frozen to death, sitting upright. Where was her soul?

Oh, ye young, ye gay and proud,
You must die and wear the shroud ;
Time will rid you of your bloom,
Death will drag you to the tomb ;
Then you'll cry and want to be
Happy in eternity.



CHAPTER XXI.

DRINKING ITEMS.

"Do not drink wine nor strong drink." — Lev. x. 9.

ARUM-DRINKER once bet he could name any liquor when blind-folded, and did so, till water was given him; he then gave up his bet, saying that "he had never tasted such in his life." He was mouth-and-soul-hard.

John B. Gough, in England, was introduced as one working almost a miracle — "having brought water from the jawbone of an ass." Oh, reformed drunkards!

"Papa," said a child, "the tavern is finished. I saw a man come out drunk." The "sign" was out.

A Scottish minister once lectured a Frenchman on his infidelity, but was met with criticisms and invidious retort: "Oh, you Scotch-whisky Christians!" What a lesson!

A prodigal son returned home, sat at the table, stopped eating, and said to his backslidden father, "I can't eat till you say grace." It was effective in reforming both.

Fashionable drinking is a false crutch for nature's decrepitude, full of deceit and cadences.

It is *irrational* for a man to drink, overload his stomach, and destroy his prospects, as to let in the burning sun on his weak eyes, or to take fire coals into his bosom to warm him.

A *tippler* in England boasted "that he could drink two gallons of hell a day." But how will he "drink the cup to the dregs" there? Awful!

A parson and a parishioner drank; one regularly, the other periodically; but both came to the same sad end. Tipplers, stop now!

A minister in England preached against intemperance, and seeing a man wince badly, he bore on the harder, expecting the bird to fly. But no; the tippler remained, and even invited the preacher to his home. While there, the old tippler said, with an oath, "that he was not afraid of a *minister*, and would drink as he pleased." Then going to his side-board, took his bottle, drank defiantly four glasses of liquor, and fell down dead. What a suicide!

A wicked, dissipated man, being dragged by the hair of his head at the hands of his prodigal and cruel son, exclaimed, "Stop, son! 'Tis as far as I dragged *my* father!"

Intemperance cries havoc ! and lets slip the cruel blood-dogs of war. Are you bitten ?

John B. Gough says " an eagle catching a snake rose up shouting high in the air, like man with his bottle, then fell gradually, well-nigh, or quite, dead." Oh, cut off the snake's head — the drink !

Thomas Paine, the infidel, drunkard, and reprobate, sickened and died in despair and infamy, smitten of God, deserted by his friends, despised by wise men and Christians ; and his bones are lost.

What a mighty *galaxy* of clergymen, statesmen, physicians, merchants, judges, gentlemen, and ladies have fallen victims to intemperance ! Let us keep clear of blood.

A *reformed* man had a jug with its bottom out hung on a sled-stake as an emblem to remind him of his past and his pledge.

Drunkenness suggests a house without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, schooling, morals, or manners.

Cups, vice, and error to youth, are like vultures hatched among young lambs.

Trying to reform by degrees is costly, cruel, and absurd as a boy cutting off his dog's tail gradually, sympathizing falsely for his dog. The awful daily

cries of the dog were heard by the boy's father, who questioned him sharply. The boy replied, "that he was doing the job early and easily, day by day, behind the barn, by degrees, inch by inch, joint by joint, till the dog's tail should be short enough; and so as not to hurt poor *Trim* so bad." Now, will you, can you crucify the old man, lust or appetite or habit, in this way?

Rev. Mr. Hunt, the temperance lecturer, read a note at a camp-meeting in Pennsylvania from a rum-seller, who offered them twenty dollars if the meetings were held close by his hotel. Said Brother Hunt, "That rumseller's soul is small enough to be put into the bill of a hum-bird and blown into a mosquito's eye and not make it kick." Oh, how he is to be pitied!

Alcohol, chloral, absinthe, opium, tobacco, and cognate poisons, stimulate body and mind, producing disease, idiocy, fits, weakness, insanity, and sudden deaths.

A *promising* youth and friend in New Hampshire fell to drinking, got the *mania a potu*, ran away in a fit, as he had done before, and now plunged into a river to get rid of his fiery legion of besetting, tormenting devils; but was found there drowned, naked, dead. He was a fine boy; but his "father" drank.

Reforming by degrees is like the "frog in the well" — jumping up each time two feet, and three down, till sunk in despair. O drinker, get a galvanic battery !

A *drinking* youth got behind a minister at prayer, knelt, turned his back, and tried to cut off his coat-tail ; but, by mistake, cut off his own, and hid it in his bosom. On meeting his prodigal comrades to receive the "pending bet and drink of grog," on pulling out the "piece of coat-tail," he saw his sad mistake, and felt mortified under the lasting ridicule of his companions.

A *drunkard* is like a silly sheep, licking the knife that takes its heart's blood. So he goes on drinking the cup for the day of "soul-slaughter."

A *drunkard* pleading that "it is not best to quit his cups all at once," fell into a well. His wife, by a rope, pulling him up a little and letting him down, reminded him of his plea of reforming by degrees, and not at once, till he exclaimed, "Oh, I'll sign the pledge. Lift me up ! I'll quit drinking at once." And did so.

The *grand jury* of New York says "intemperance is the great burden of vice, crime, and taxation ; and is from the traffic and use of liquors."

WHY THE MAINE LAW IS WANTED.

Among the very many arguments in favor of the passage of a law prohibiting all traffic in spirituous liquors, which we have heard in various quarters, the following strike us as unanswerable. The sale of intoxicating drinks is not only entirely unnecessary, but is attended with the following evils :

1. The loss of thousands of lives annually — the victims brought to the grave by drink, and diseases aggravated by intemperate habits.

2. Thousands of widows and orphans cast upon the charity of the world every year, their property first squandered by the husband and father in liquor.

3. Our courts taken up with the trials of crimes brought about directly and indirectly by drunkenness, and our prisons filled with the criminals, made such by the sellers of intoxicating drinks.

4. Our poor-houses crowded with paupers, old and young, brought there by their own intemperance, or by that of their parents.

5. Poverty and destitution in every direction ; the money which should go to support the wife and children going into the drawer of the liquor-seller, and the sober portion of the community being forced to raise money to buy food and fuel for those made destitute by the intemperance of husbands and fathers.

6. Great scarcity of money, the poor having none

to purchase the necessities of life, and the business of mechanics and storekeepers dull, while the keepers of tippling-shops are living in idleness and growing rich on their money.

7. The "Maine Law" of prohibition saves the State two millions of money, and two millions more of time and expense, making some four millions annually.

For these and many other evils the only effectual remedy is to stop the entire business. Let those who are engaged in it find some other employment less injurious to the public. Good taverns will still be wanted, and will do well. Rum-holes will be broken up. The law works well in Maine, and will work well here.

A distiller, rumseller, and gambler in New Hampshire was convicted, "stood up for prayers," and then returned to his store to mix grog for his swearing patrons, but was soon discarded by Christians, left fretting to his cups and a miserable death.

Liquor, vice, and flattery are most potent as a trio of destructive enemies.

A drinking father gave a sheep to each of his sons for taking the temperance pledge, when the youngest boy exclaimed, "Father, hadn't you better take a sheep, too?"

John Randolph, an opium-eater, confessed his sinful pleasure of "wine and women" with remorse and ruin of his soul, on his death-bed.

Dr. Howe, chairman of a committee of the legislature of Massachusetts, reports as follows on IDIOCY: "Intemperance is the cause of vices, scrofula, in idiots themselves and by ancestors afflicted and disposed to insanity and idiocy, directly or indirectly. Also, how idiocy is produced:—

"1. By *intemperance*, fifteen-twentieths. 2. Inter-marriages of kin, one-twentieth. 3. Hereditary diseases, one-twentieth. 4. Venereal excesses, one-twentieth. 5. Poverty and hunger, one-twentieth. 6. Ignorance, one-twentieth." Here are costly, carefully gleaned, verified facts.

The N. Y. Ledger says, "One-fourth of the emigrants in that city die the first year, or soon after, of intemperance."

Dr. Blanchard, of New York, says, "Intemperance costs the United States yearly \$3,000,000,000. About a hundred thousand drunkards die annually."

Statistics say "the liquor drank yearly in the United States would fill a canal four feet deep by fifteen feet wide, and one hundred and fifty miles long."

J. B. Gough says "there are six hundred thousand drunkards in the United States."

A doctor in New York says, "Drink causes eighty-five per cent. of the poverty and crime." — Yes, and I ask, how many feuds and divorces?

J. B. Gough says, "In England, the converts to drunkenness are as one thousand to one for Christ."

Also, says Rev. S. Davis, "Thirty-three thousand are excluded annually from Protestant churches in England for drunkenness. Six males die drunk to one who dies sober."

In England, *J. B. Gough* says, "three-fourths of the lunacy is of strong drink."

Our insurance statistics say, "Of 357 drunkards, only one hundred die sober; the others die drunkards or suicides."

Awful items! Oh, brethren, let us work and pray, and clear our hands and skirts of the "blood of all men!"



CHAPTER XXII.

ANALOGIES.

"He taught them many things by parables."—MARK iv. 2.

TRUE Christians are like flowers, ever open to the dew-drops and the sunshine; full of sweet odors.

Wise Christians are like the bird-of-paradise, rising above the clouds till storms are over.

Hypocrites in our churches are like jackdaws and hawks among the doves.

Intoxication from liquors, opium, tobacco, chloral, or absinthe is like a Chinese heaven by smoking opium: the absence of all feeling.

Difficulties among Christians, like ripples of the sea, are all on the surface. Deep down in the heart all is peace.

Christians, like Noah and his ark, rise higher as waters or troubles grow deeper.

Distressed penitents, like Bunyan in jail, pull the bell-ropes of heaven by faith, in prayer; while saints shout victory over all enemies!

Misfortunes, like vultures, oft come in flocks.

Thousands by shipwreck lose their lives in sight of the shore, as souls in sight of bliss.

A prisoner was sorely tormented by "detectives" eying him through the keyhole by night and day. How will sinners feel under God's eternal eye?

As the old Achilles could be wounded only in his unbaptized heel, so we can be hurt only in depravity, — by little leaks, "foxes," or bad "flies" — sin.

Self-righteousness is like a man lifting himself by his boots, rolling himself on in his wheelbarrow, taking himself up to heaven in a hand-basket, or washing in and living long by his blood.

Hypocrisy, error, vice, or crime pay homage to religion, truth, and virtue, like counterfeits to genuine currency, or imitation to pure gold.

A boy took up a stone to kill a bobolink, but it sang so sweetly he gave it up. So let us sing.

You might as easily hurl down the stars, sun, and moon, and use them as playthings for children, or blot out Niagara, as to annihilate the Bible.

A pilgrim fixes his eye on God, as a traveler, crossing a river, sights a tree on the other side.

A little girl said her conversion was like this : Once she ran into sin, but now from it.

Frederick Douglass said that "while a slave, he often prayed for liberty, but got no sign of an answer till he prayed also with his feet. Then he left the dust and slavery behind him." So we must pray with heart, mind, body, and money.

An Indian pilot on Lake Ontario tied a rope around his own breast, and the same around the traveler's, saying, "I'll go forward on the poor ice, and if I slip or fall in, you must pull me up; or if you get down, I'll pull you up." So they went over safely. Thus love helps and saves us.

Lorenzo Dow said, "death-bed repentance was like burning out a candle in the devil's service, and blowing the snuff in Jehovah's face." How Satan tries to snuff our candles down and out!

Sinners, under law, are like snakes in a circle of fire, running, turning, or sinking down in despair, stinging themselves to death.

Christians, on Satan's ground, are like sheep in a field to kill briars or thistles, till, alas! they are poor, naked, sick, or nigh starved.

Good preaching is like a magnet, selecting the gold from the dross, and yields manifold.

A sermon-reader is oft like a young elephant, having left his speech "in his trunk."

Good preachers, like cannon, make two reports: one in discharging and one in executing.

Sectarians, like the sore-eyed, read the Bible and signs with "carnal," colored glasses.

Antinomians are like broody geese, sitting on stones, hissing, but never hatching out any.

Preaching law is like firing bombshells over wrecked vessels with ropes of rescue.

Christians, like trees, the more they are cut or bruised the more they root, grow, or bear.

Curses, like chickens, come home to roost; sinners eat their own fruit. Sin recoils; thus the slanderers, like serpents, sting themselves.

The wicked are like a garden and palace on Mount Vesuvius, to be ruined by sudden eruption.

Man is like a house furnished for use or fancy, gems or vermin; music, wisdom, and joy, or sin and misery; for God or Satan,—as we choose.

Christians see Christ in them reflected by the Bible, as the sun or moon is by water or glass.

Sinners are like a sheep, unwilling to follow till the shepherd carries off a pet lamb. So Christ takes our kin, child, or idol, to save us.

Fools reject religion, gold, or meat, because of mystery, dross, or bone, and so lose all good.

Worldlings, like foundered horses, stumble, fall, or cut themselves as maniacs in the tombs.

To sport in sin is like playing with rattlesnakes, till mortally bitten or done for life.

Infidels are like the chased ostrich, hiding its head in sand, till smitten by the fowler. The fool says, "No God sees me ;" but has no cover.

The good, like the sky-lark, nest low but soar high ; or as sheep nurse the lambs while eating.

Religion, like fast colors, does not fade out by the sun, water, times, fashions, or flames.

Christians, like the fire-flies, are seen on the wing all aglow ; or as gold, ever passing where best known ; or as wise traders, each are profited ; or as friends, seeing all sides or colors till agreed.

True churches act like a family making a fire : first a back-log, a fore-stick, small wood, kindling, then fanning ; — all is attended to, and each helps.

Infidels, like owls, see best in the dark.

False hopes are like leaky ships in a storm ; or, as a man's old landmark, down out of sight.

Sinners are like "Damocles" at a table of dainties with a sword hung by a hair over his head; or a glutton digging a grave with his teeth.

Infidels are like a mouse trying to uproot the oak; or a goat fighting himself in a mirror.

Envy, like an evil beast, leaves all good to destroy others; is hungry, malignant, suicidal.

Some Christians, like old coins, need the fire to show the image, worth, beauty, or use; or, as sheep need washing to show the mark or kin; or like a block of marble, need working out in the studio, a school, or furnace, to show life.

Sinners, like the boatman catching wood, get too near the falls, go over, and are lost.

A negro said, "he was in Christ and the Spirit like a poker in the fire and fire in the poker."

Unbelievers and bigots are like a fly on one side of a palace, not seeing in or around. What poor judges of God, Bible, or the church!

The Indian carries his canoe over hills or dales, and it in turn carries him over the waters; so religion we carry, and it carries us.

Wise men, like bees, get food and give; while fools fail, and find fault, like the "ten spies."

Christ, the Bible, salvation, and grace, are free for us as the sun, air, water, or provisions.

The Gospel is like a true fog-bell to the lost.

False preachers or Christians are like decoy-ducks, rotten wood, or glow-worms at night.

Persecutions, eggs, turfs, stones, jails, fines, or whips, are food and tonics to the good.

Hypocrites, like the nautilus sailing on a calm sea in flocks, reef sail or sink at storms.

Thoughts lost in words, ideas drowned in rhetoric, sentiments frozen in logic, are like the preacher's ghastly skeletons, as he holds in his cold or bony fingers a burning lamp. Oh, look in the mirror and be wise !

The works of infidels are like fortifications of eggshells before a seventy-four-pounder, soon swept as the Bible rakes them.

Precocious talkers are like big toes — low parts of the body, yet ever thrust foremost.

Civilities often, like air-cushions — all hollow — soften our jolts most wonderfully.

Christians, like tide-mills, grind both ways.

Young Christians, like Peter's fish, are apt to give silver by the hand if not by mouth.

The Gospel, like mustard-seed, is a power.

The wicked, like German prisoners pumping, work hard to keep their heads above water — to live.

Christian sails, like flags on staffs, are not well filled or seen without work or wind.

Christians sparkle in Christ's smiles like gems and pearls, or dew-drops in the sun.

As the watch-clock watches the night-watchman, so God watches ministers and stewards.

Observe and read, to fill up ; think and reason, to digest ; will and act, to profit. So mind God.

True eloquence, like volcanic showers from hearts of love exploded, is pentecost-fire.

The sun — light, heat, and fire ; or our body, being, and life, either three in one, present but a faint likeness to the divine Trinity.

A stone-cutter told a minister that " hearts might be as easily moulded as statuary, if the minister worked more as *he* did — on his knees."

He who walks with wise men will be like them ; as readers are like the books they read.

A false hope is like a leaky ship, — easy in a calm sea, but bilged or sunk in the stormy deep.

The faithful Christian, like the sun, shines, warms, blazes, and onward goes in his own course, not stopping for wars, fights, darkness, or cold bodies, but is " upward, onward."

A sense of being well-dressed gives a feeling of comfort; but a sense of religious fitness for the "wedding supper" is infinitely more so.

A stingy soul is like a worm gnawing into a nutshell, and crawling out at a maggot-hole, with rooms to let. How can such grow in grace?

As farmers wish to know beforehand the worth or weight of their products, or their prospects at market, so let us, going to God's bar.

A soldier boy, crippled and complaining, his kind mother cheered him, reminding him of his patriotism and courage in the victorious battle, and that his pains should excite his gratitude, as mementos of his valor in war, for life. How then should we, like Paul, glory in the cross!

As the Great Western was returning from England in an equinoctial gale, sinners, like Christians, in consternation, knelt down and prayed for mercy, as if none but God could save.

Birds, freed from the aviary, in a great fire flew out, round and back, and into the fire. So sinners freely fly into sin, and hell.

Columbian College, at Washington, D. C., was found in due time to stand on quicksand; so by wisdom was saved, like converts, from destruction.

A snowball on the Alps accumulates as it rolls down, and lays waste all before it, like sin and error dashing sinners down to the pit.

Vicious company, or books, like fire coals, blacken you, if they do not burn or destroy.

Some Christians, like old trees, are more useful when cut down, leaving a rich legacy to us.

Faith to the soul is like sunlight to the eye ; and the graces like colors of the rainbow.

I am hid with Christ in God, as the New Testament is in the Bible ; — a Christian union.

There is only one standpoint to view a picture ; so is the foot of the Cross to view the Truth.

Two lutes in unison at opposite sides of a room — if one is struck, the other responds, saint-like.

A statue seems perfect to *us*, but the artist smites it over and again ; so God perfects us.

No man is fit to preach till the impress of God's finger and the Cross are burned in his soul.

As soon as man needs the compass, the press, oil, coal, telegraph or telephone, they come forth. So Christ appeared, and now saves us.



CHAPTER XXIII.

MISCELLANY.

TRUE GIVING.

THERE was a man, some called him mad,
The more he gave away, the more he had."

ORIGINAL EPITAPH.

"Ho, ho ! who lies here?
'Tis I, the good Earl of Devonshire,
With Kate, my wife, to me full dear ;
We lived together full fifty-five year.
What we spent we had ;
What we left we lost ;
What we gave we saved."

SIN REBOUNDS.

Intemperance, avarice, or revenge, like an old gun, kicks harder than it shoots, and kicks twice where it shoots once ; and ever kills nine times out of ten the cruel, wily "fowler."

CHRISTIAN TRIUMPH.

"Come, death, shake hands ; I kiss thy hands ;
'Tis happiness for me to die,

And leave the world for joys on high,
To shout with saints above the sky."

CONJUGAL.

"This world's lone wilderness
A garden wild;
And man a hermit wanders,
Till woman smiled."

PURE WOMAN'S GIFTS.

Says Dr. Bixby: "They have more influence in the church, and on the heathen, than the men ever exert." So they are effective, individually, as "seven men and a half," as A. Clark said, "in every benevolent or religious cause,"—in all true reformations.

TRUE COURAGE.

Brave is he who conquers a lion;
Brave is he who conquers an army;
Braver is he who conquers man himself;
Bravest is he who conquers death itself.

A TRUE HOPE.

Straight is the line of duty;
Curved is the line of beauty;
By the first you'll walk, and see
The other life's crown for thee.

GOOD SUMMER DRINK.

A little sugar, to make it sweet;
A little lemon, to make it sour;

A little water to make it weak ;
A little prayer to make it drink.

THE CLEAR OUTLOOK.

So goes the world, a rush, alas !
Lo, greatest rogues escape, *en masse*,
While lesser ones are often caught,
But they to judgment will be brought.

OUR EVENING LESSON.

Well done ! Be easy, friend, all night ;
Talk, sing, and pray ; take supper light ;
Mind nature's God, or you'll complain
Of mind and heart or stomach pain.
Be to others' faults a little blind,
But to every virtue be all kind.

Truth, crushed to earth, shall rise again ;
The eternal years of God are hers,
But error, wounded, writhes in pain,
And dies amid vain worshipers.

SPECIAL LESSONS.

Let worldlings read Ecclesiastes ; the pious, Psalms ; the afflicted, Job ; preachers, Timothy and Titus ; backsliders, Habakkuk and Hebrews ; libertines, Peter, James, and Jude ; students, Esther and Proverbs ; busy men, Nehemiah ; retired gentlemen, Solomon, yea, all the books, often, prayerfully, and practically. Here are Bible varieties, motives, and

helps to godliness, and rebukes of sin and vanities of the world.

A BIT OF BAPTIST HISTORY.

Dr. Backus says: "The first Baptist ministers preaching in New York were imprisoned, and fed on bread and water; and the first converts were baptized in the night, for fear of the civil (?) authorities. So Baptists were persecuted in old Massachusetts, and Roger Williams was driven out, in mid-winter, to Providence, R. I. Nay, even old Virginia cruelly persecuted Baptists." But, by grace, what great and gracious changes now favor us!

LIGHT AND SHADE.

There is no sweet sunshine
That has not its kind shade;
Nor shadow or moonshine
The sun has not well made.
O Christ, maker, divine!

THE BAPTISMAL SYMBOL.

Christ's and the *Christian's institution!* It shows our sense of sin, desire of purity, and trust of regeneration; and that Christ has died and risen for us, and is able, and will cleanse us from all sin, as truly as we believers die and rise figuratively with him in baptism. Glorious symbol of the resurrection!

The "Lord's Supper" truly shows Christ's death, and our hope, in commemorating it till "*he* come." This is a pure "remembrancer and sign"; while baptism is the sign of Christ's death and ours, and of our burial and resurrection.

"Well," said an old converted soldier, "this is the old flag — our creed sign — bury me in it." Amen.

WONDERFUL. Rev. William Tennant, of Freehold, N. J., says, "The three days I appeared lifeless seemed but *ten* or twenty minutes. I saw happy beings, and wished to join them. To come back to earth shocked me; I groaned and swooned repeatedly." He arose and recovered, preached much, and was blessed. Oh how fast saints live in heaven, if three days seem only ten or twenty minutes!

WARFARE. Said Martin Luther, "If I can get God into my fights, I am safe; God is glorified, and all is well." So I often feel and pray, and as Christ has given me victory hitherto, I yet hope on.

INFANT BAPTISM NOT OF CHRIST.

The tendencies are as follows:

1. To destroy a Christian principle.
2. Destroy Christ's ordinance as a fraud.
3. Destroy the doctrine of revelation.
4. Destroy the church and sinners.
5. Give authority to traditions; errors.

6. Mix the church and state as one body.
7. Examples : Germany and the Papal States.
8. Mark its origin, workings, natural results, or Unitarian heresies, growing in churches, and all over Christendom !

NEW TESTAMENT MARTYRS.

John the Baptist was beheaded in prison.

Jesus Christ was reproached, scourged, crucified.

Stephen was stoned to death.

Peter and Paul were slain by Nero.

James, brother of John, was slain by Herod.

Matthew was nailed to the ground in India.

Bartholomew was flayed alive.

Andrew was crucified.

Thomas was pierced with spears.

Philip was nailed to the cross and stoned to death.

Simon Zelotes was scourged and crucified.

James, son of Alphaeus, was thrown from the temple at Jerusalem and beaten with staves.

Judas Thaddeus was murdered by heathen priests in Persia.

Matthias was crowned with martyrdom.

Evangelist Mark was dragged about Alexandria by a cord to his neck till dead.

John the Apostle was banished to the Isle of Patmos.

Pollycarp, a disciple of John, was burned alive at Smyrna.

Ignatius, bishop of Antioch, was torn in pieces by wild beasts; so were many Christian men and women. Roman pastors (bishops), for the first three hundred years, were nearly all martyred, and all Christians persecuted.

THE BAPTIST CODICIL.

Rev. Howard Malcom, D.D., assured me "that ninety-five per cent. of the 'martyrs' in the *dark ages* were BAPTISTS, or Baptist in principle." Popery confronts and persecutes us.

Rev. John Bunyan, of England, was imprisoned for preaching our sentiments; but dreamed well for us all the time.

Rev. J. Oncken of Denmark, and Lehmann of Berlin, were severely persecuted and imprisoned in Germany for gospel preaching, order, and practice, and *not* submitting to Popery. We have our legacy, and "ETERNAL LIFE."

PERT SAYINGS.

One, with convictions and God, is a majority.

The motto is: The pulpit, press, vote, code, acts!

There is no royal road to knowledge but ours.

One says, "Speak for God, if hell boils or roars."

Prayerless men are not on speaking terms with God, nor dressed for his supper — no love!

There is nothing so successful as success. So

God, with a good conscience, is a friend, a refuge,
a paradise — our crown of glory !

Philosophic : To mind one's own true business.

FREEMASONRY NOT OF THE SPIRIT.

1. It is of the *world*, and not of Christ's love.
2. Self-interest is *first* ; next, "fraternity."
3. It is a *decoy* church, and "craft" promotes it.
4. *Many* Christians are beguiled or hurt by it.
5. *On dit* : "The uninitiated know *nothing* of it."
6. So we are *willily* asked to "go in," thus blind.
7. Lodges refuse the poorest, needy, cripples.
8. They *shun*, or minify, Christ and orthodoxy.
9. Deist, Turk, Jew, heretic, and nullist, *unite*.
10. "Be not unequally yoked with *unbelievers*."
11. Mason's "fellowship *secret* works — darkness."
12. Time, money, religion, souls, are *lost* by it.
13. It is no "Lodge" for a true, *living* Christian.
14. God forbids the union, *motives*, and fruits.
15. "Secret societies" are *wrong*, and hurt "Zion."
16. God ordains and fits a *church* for his work.
17. *Christ* is soul, center, circle, of all good.
18. O Christians ! "come *out*, and be ye separate !"
19. It is *evil* in religion, law, politics, or trade.
20. Lo, its origin, work, in life, war, law, or death !
21. A mason or seceder, telling all he can, is more
credible when "FREE" than under *dark oaths*.

SAVING THE WORLD.

John iii. 17.

1. Let a Christian try to win one, or more, souls.
2. Fix on one, or a point, at a time, and keep on.
3. Use truth and wise means ; sow by faith in God.
4. Work in love, Spirit, earnest, and humility.
5. Mind and trust God ; convict, convert, and train.
6. Begin at home ; pray, look, hope, till crowned.

GOOD SUGGESTIONS.

Entertain no *book* or companion unworthy of imitation, as a model in life-work.

A good soul : " A face bright with rainbows."

Dr. Tyng said, " I am often so insensible, I pound and pinch my limbs to see if I am myself"— alive. So God often, in mercy, wakes up a dull church.

Persons usually pass at their own act-rating.

Diligent activity is the price of success.

To *dive* at the world is *man's* business, if God bids him ; to go through is *God's*. Obey God !

Dr. Franklin, grinding the axe, was flattered and then scolded, to make him work gratis. So Satan often beguiles sinners to hell !

Said a *Christian*, " I think a preparation to meet my God is the best lightning-rod." So a good Dutchman disliked one on the church.

Passion is a strong power, ruled by reason.

THE FOUR PILLARS OF BELIEF.

1. Miracles. 2. Prophecies. 3. Goodness of the doctrine. 4. Moral character of the penmen, and general effect of Christianity.

Men degenerate without their peers ; but it is heroic courage to rise above the world around you.

Sir Isaac Newton said, near the close of his life, "I feel like a boy playing with sand on the sea-shore. I have just begun to learn." Do you know Jesus? Have you learned of Christ? Have you a soul-assurance?

The *missionaries* in Orissa labored fifteen years, in Greenland fifteen, in Tahiti sixteen, in New Zealand sixteen, before a single soul was converted.

Dr. Sharp, of Charles Street, Boston, Mass., set up the first Baptist Sunday-school ; and Rev. Wm. Howe the first mission-school.

Sexes. "Boys and girls, schooled together, improve girls morally and boys mentally ; and both alike, generally," says an experienced teacher ; "but a recluse can't resist so well, and falls sooner than the social."

"Why preach so long?" "I had not time to be short."

"Never hold a *controversy* with ministers," *on dit*, "for they have the pulpit; nor with editors, for they have the press; nor with women, for they will have the last word."

Real beauty, unadorned, is most adorned; and a smile is not a smirk, but a rainbow, a sunbeam, a bright spiritual variety — goodness, tenderness, sweetness.

A *pointless* sermon is like a letter deposited in the post-office without a direction.

Queen Victoria's crown is valued at one million dollars, and weighs nineteen ounces. But the crown Jesus gives is invaluable!

Scientific men should be very pious, as knowledge is power for evil or good.

An Indian, refusing baptism from a bowl, said "he must have another Bible first." Some rivers, like great men, form their own channels.

Sick-bed repentance. Only one or two in a thousand are said to be valid, by good judges of facts.

That is a short fight, when but one strikes. So nothing is a trifle that offends, nor insignificant that pleases, my friend or Lord.

MINISTERS' SONS AND DAUGHTERS.

The salaries of the clergy of the United States do not average five hundred dollars a year, and yet, as

a class, they are the best educated, the most influential, the most active, refined, and elevated of the nation. With less culture, with less character, with less mental power, there are men all over the land who earn from one to twenty-five thousand dollars a year. But look at the results. Taking them as they come, the biographies of a hundred clergymen who have families show that, of their sons, one hundred and ten became ministers; and of the remainder of the sons, by far the larger number rose to eminence as professional men, merchants, and scholars.

As to the daughters, their names are merged into others; but there is a significant fact, which we do not remember to have seen noticed in that connection, that not only here, but in England, where titles are so highly prized, and the possession of "gentle blood" is a passport to high places, it is very often referred to as a matter of note, as indicating safety and respectability — "His mother was a daughter of a clergyman." We will venture the opinion that three-fourths of the great men of this nation are not over two degrees removed from clergymen's families, or from families strictly religious. When it can be said of a man or woman that the father or grandfather was a clergyman, there is a feeling within us of a certain elevation of character, a kind of guaranty of respectability of blood, of purity, and integrity.

We need not ask if the history of any other hundred families, taken as they come, of renowned generals, of great statesmen, of successful merchants, of splendid orators, or eminent physicians and lawyers, can give another hundred and ten sons to occupy positions as respectable as their own. Never ; nor is there any approach to it.

CHOICE OF COLORS IN DRESS.

But let us be more *choice* and careful in our *religious* dress ; and then how beautiful !

Some of the canons, as laid down in an English poem of the last century, are worth quoting, as well for the good sense of the dogmas as for the quaintness of the verses. To brunettes he recommends high colors, "rose," "orange," or even "scarlet," thus :

"The lass whose skin is, like the hazel, brown,
With brighter colors should o'ercome her own."

To rosy-cheeked girls he permits "blue" and "the color of the sea" :

"Let the fair nymph, in whose plump cheek is seen
A rosy blush, be clad in cheerful green."

Cautioning pale women against vernal hues, he continues :

"Ladies grown pale with sickness or despair,
The sable's mournful dye should choose to wear ;
So the pale moon still shines with purest light,
Clad in the dusky mantle of the night."

REMINISCENCES.

Rev. J. Belcher, D. D., of England, often complained in Philadelphia, Pa., of the inattention to age from young ministers in America, saying "it was not so in London or Europe, where great deference is paid to age and the sage." I then knew these were facts; but thought, if I should become old, I would not find fault with youth and inexperience or young America, lest then, by so doing, I might show as sad ignorance, manners, or deficiency as they. My views are so now at seventy-four.

MANY CURIOUS FACTS — A LESSON.

"Bees are geometricians. The cells are so constructed as, with the least quantity of material, to have the largest sized spaces and the least possible interstice. The mole is a meteorologist. The bird called the nine-killer is an arithmetician; also the crow, the wild-turkey, and some other birds. The torpedo, the ray, and the electric eel are electricians. The nautilus is a navigator: he raises and lowers his sails, casts and weighs anchor, and performs nautical feats. Whole tribes of birds are musicians. The beaver is an architect, builder, and woodcutter: he cuts down trees, and erects houses and dams. The marmot is a civil engineer: he does not only

build houses, but constructs aqueducts and drains to keep them dry. The ant maintains a regular standing army. Wasps are paper manufacturers. Caterpillars are silk-spinners. The squirrel is a ferryman : with a chip or a piece of bark for a boat, and his tail for a sail, he crosses a stream. Dogs, wolves, jackals, and many others, are hunters. The black bear and heron are fishermen. The ants are day-laborers. The monkey is a rope-dancer." Why may we not imitate *Christ* and *heaven* as well, and better?

INSTRUCTIVE FACTS.

A Paris broker bought for a trifle a picture called "The Virgin Mary ;" but washing it, scales came off till it proved to be a masterpiece likeness of the Lord Jesus Christ — very precious !

The birthplace of John the Baptist is *Ain Kai-Rim*, south-west of the city of Jerusalem.

True modesty is a discerning grace,
And only blushes at the right time and place.

A sculptor, on finishing his statue, saw no defect, and wept at the sign of failing powers.

Dr. Ray, of the Asylum for the Insane, Providence, R. I., says, "Novel-reading is a great cause of insanity : it weakens, perverts, and makes victims selfish."

The *Lord's Prayer* can be written twenty-two times in a square inch by the use of a microscope.

False reformers would banish the sun from the house or world, and light it with their gas.

Dr. Payson said, "If your people feel that you love them, they will hear and bear anything their pastors say." Love is almighty.

SOURCES OF HAPPINESS.

1. *Moderate* gratification of the senses. 2. Moderation in our views, aspirations, and exactions. 3. *Right* motives, and exercise of all our faculties in laudable, benevolent, earnest work. 4. *Good* thoughts, desires, resolves, action, and habits, under due control. 5. *Health*, mental, moral, spiritual, and physical. 6. *Ever looking* at things on the right and bright side. 7. *Right exercise* of all the social powers and due degrees.

Cicero says, "Roscius could express a sentence in as many different ways by his gestures, as I can by my words."—When words and actions are united, how powerful! And if combined with true religion, how *glorious*!

GOVERNMENTS.

1. The world. 2. International. 3. National. 4. State. 5. Municipal or city. 6. Social. 7. Domestic. 8. Individual. 9. The government of the universe.

ITEMS. — The *largest* Pyramid (the Cheops) of Egypt is 693 feet square at the base, and 599 feet high, tapering gradually, with a shaft looking to the north-star. There are thirty-three others.

Gethsemane is eight by ten rods square, walled seven feet high, with eight olive trees within the garden.

"*Sit-down*, Mr. Washington; your modesty is equal to your valor, and that surpasses the power of any language that I possess," said the speaker. How sublime! — But "*Young America*" is not much troubled with modesty or reverence for wisdom, age, etiquette, or superiority — now. Let us pray, work, hope, and look for the millennium. Amen!

CHURCH MANNERS.

1. Let minister, members, and all, be on time. You have no right to hinder or disturb the preacher, the congregation, or service, by being tardy. Let each set the example. And let us have good air, light, heat, water, and "comfort."

2. Let no hearer look round or back, when the door opens, to see who comes in. It is discourteous to the preacher, diverts your mind and others from the exercises of gospel worship. Let not the pastor or officers get irritated, nor speak roughly, and make matters worse or reactive.

3. Never talk or whisper in church, especially after the service has begun ; nor pull out your watch every few minutes, for the time, during the sermon, as if hoping for the close.

4. Never rest your head on the pew-rail, as though indifferent to the preaching, or very sick. Nor examine your person or wardrobe. Of course, no *gentleman* uses the "weed" in church.

5. Never get angry at truth well spoken, nor show disrespect to what is said, or to the audience, by looks, sounds, signs, or hastily going out, or talking loudly in the aisle or vestibule.

6. Conform, if you can in conscience, to the usages of the church where you worship. Sit, stand, kneel, or bow, freely and devoutly.

7. Do not look or fidget, as if weary of the service ; but be quiet and prayerful till the end. Do not get your hat or trappings ready till after the benediction. Retire meditating.

8. Let the pastor, deacons, ushers, sexton, all be polite, attentive, and mutually cordial to each other ; and especially to every stranger, making all feel at home and heartily welcome.

9. Do not sponge your preaching or blessings ; but "bring in all the tithes," a full "freewill offering" for God, as a Christian duty and privilege, and he will bless you abundantly. Amen.

MORE HINTS ON PREACHING.

"*George Whitefield*," says Lord Macaulay, "had two key-notes, and forty thousand within their variations: 1st. Man is guilty, and may obtain forgiveness. 2d. He is immortal, and must ripen for weal or woe."

An elocutionist so read the Lord's Prayer as to affect all present to tears. His eyes were up; his face blanched; his voice subdued, and tremulous, and varied.

There is language and eloquence in words, voice, breath, eyes, cheeks, spirit, looks, action; yea, every joint, motion, hand and foot, or position.

Elder Spicer says "reading from the pulpit implies that the man or sermon is superannuated."

Mrs. Van Cott on Preaching. — At the close of the sermon she spoke of the scorn and contempt which she had received since she began to preach. She could stand it all. She was proud of her sex. A woman was the last at the cross, and the first at the tomb, of the Savior. It was a woman who was honored with the privilege of washing the Savior's feet and wiping them with her hair — and Christ did not say that she was out of her place. The first messenger of the resurrection was a woman. There is only one way of salvation, and how can women go to heaven; how can men go there, without fol-

lowing the commands laid down in the Holy Book? We are told, too, that in the better world "there will be neither male nor female." We shall all be saints of God. If a man, by exercising his talents and the strength that God has given him, can bring souls from darkness into the light, why should not the woman strive to increase the army of the Lord by engaging in the same labor when she feels she has been called to do it? Would it not be sinful in her to refuse?

Whitefield preached some *two* hundred times on the *new birth*; Dr. Olin, *five* hundred, from the same text; and the "author," *seven* hundred times.

Robert Hall, failing on his first trial to preach, said, "All my ideas have left me;" and at the next, "If this don't humble me, the devil will have me."

Dr. Chalmers once preached five hours without tiring himself or his audience.

"*Eloquent* was he," said one; "great, grand, glorious! Nothing wanting! Not a word too much!" So let us use the sword, harpoon, food, and the balm. And may God give success, and crown us above!

Dr. Warren says "extempore speaking differs from reading in affecting the throat, as much as walking at liberty from trying to walk in the steps of others."

We are never eloquent and great but when we are speaking easily, simply, naturally, earnestly, pointedly. Cecil says "to be mightily earnest is eloquence."

The pulpit wants conviction, sympathy, action, earnestness, and adaptation; the power to keep attention and curiosity alive, expecting something good coming. Let preachers open the "alabaster-box" and fill the house. Let eye, cheek, acts, hand, and foot add to it.

LOGIC DIVIDES A SUBJECT, AFTER THE TEXT.

1. What I do not mean, or what it is not.
2. What I do mean, and what it is.
3. Argument, examples, or proof.
4. Refute objections and correct errors.
5. Lay hold of the heart and conscience.
6. Aim to hit and conquer all classes.
7. Strike with might, faith, assurance.

FAREWELL PREACHING.

Study the Bible, the best rules, authors, and models of eloquence; yea, get full of the Spirit and matter, and speak out.

Look to the grand doctrines, precepts, and examples, up to heaven, down to hell, over the world of immortal souls, and onward to eternity — muse and pray over the scene till you feel your responsi-

bility to God and the worth of souls enough to fire up all your preaching powers, by the Holy Spirit, to overwhelm your audience for Christ and heaven. And God grant you a STARRY CROWN !

OLD SHIP ZION. — (*Bonnie Doon.*)

Ahoy ! Ship Zion's Canaan-bound ! —
 Christ's name, red Cross, free pass, resound !
 'Midst raging storms and woful cries, —
 God saves us, cargo, crew, and prize !

Christ speaks, and calms the fearful waves.
 Make sail, all-prayer ; ply life-boat oars !
 Friends, board the Ark ; yea, stem the flood ;
 Greet pilgrims, washed in Jesus' blood ?

Lo ! Bible chart, glass, compass, sight, —
 Star, trumpet, log, Church-beacon light ! —
 We Gospel line and plummet throw ;
 Shun rocks, whirlpool, sly pirate-foe.

Watch signs, sea, sun, moon, pilot-goal.
 Our quadrant's Faith ; Truth, magnet-pole.
 Our vessel's clear ; Hope's anchor, sure.
 Haul cable Love — strong sailors, pure !

||: Come, Holy Spirit, fill our sails, —
 Guide helm, steer ship, insure our souls.
 Be Christ our Captain, Savior, Guest ; —
 Hail, Zion's port ! — hail, Christian rest !:||

E. A.



CHAPTER XXIV.

STATISTICS.

MONEY PAID TO PREACHERS.

CHURCHES pay an average salary, in United States, to 16,000 preachers, yearly, at the rate of \$375 to each, making a sum of \$6,000,000. If they had *faith*, it would be good for themselves and the world to give *ten* times more.

COST OF CRIMINALS.

The United States pay annually \$15,000,000 for criminals; cost to United States, direct and indirect, \$25,000,000. Only twelve per cent. of them are punished. The causes of poverty and crime are similar in their origin.

LAWYERS receive some \$50,000,000 yearly in fees.

INTOXICANTS. The United States pay for distilled liquors, in cash, \$800,000,000 yearly. For distilled and fermented liquors, the cost to the United States is \$1,500,000,000. Direct and indirect cost is \$3,000,000,000; nay, more, considering *all* the contingencies.

TOBACCO. The cost, in the United States, yearly, for chewing, smoking, snuffing, and knapping, is \$100,000,000. Indirectly, by the perversion of mind, body, time, land, money, and means, \$200,000,000 more, making \$300,000,000 loss, saying nothing of the immorality or sin.

OPIUM, foreign and domestic, in all styles, costs the United States, in cash, \$25,000,000 yearly. And many millions more indirectly.

WAR. The Rebellion cost the United States three-fourths of a million of citizens; five billions of dollars; and trillions of MORALITY. What a *flood* of vice, crime, error, strife, and demoralization, followed!

CRUEL WARS.

JESUS CHRIST said, "My *kingdom* is not of this world; if it *were*, my servants would fight."

I indorse the following from the eminent divine Albert Barnes:

"Who has ever told the evils, and the curses, and the crimes of war? Who can describe the horror of the carnage of that battle? Who can portray the fiendish passions which reign there? Who can tell the amount of treasure wasted, and of the blood that has flowed, and of the tears that have been shed over the slain? Who can register the crimes which war has originated and sustained? And who,

with the heart of a man — of a lover of human happiness — of a hater of carnage and crime — can look but with pity — who can repress his *contempt* in looking on all the trappings of war — the tinsel — the nodding plumes — even the animating music, designed to cover over the reality of the contemplated murder of fathers, and husbands, and sons?"

CASUALTIES IN MINES AND ON SEA.

MINES. Intemperance, in various forms, is the great source of the explosions and numerous fatal accidents and disasters in coal-pits and in other mines. How careless and rash many are; yea, reckless to the last degree! Saying nothing of the effects of ardent spirits there, the use of tobacco is not only injurious to health, but is dangerous, criminal, and destructive. Barely opening the safety-lamp, or lighting the pipe, has been the frequent cause of the saddest catastrophes in the coal, iron, and other mines. Oh, the *tobacco-pipe* for killing the victims and robbing their families! Destroying property, body, and soul, forever!

SEA. On the seas, by tobacco and intoxicants, the officers and men often, with many honorable exceptions, become careless and reckless, or unfit for duty. What a large, costly portion of the losses and disasters of life and property, directly or even indi-

rectly, may be traced to some intemperance ! War is woful, cruel, and wicked — anti-gospel ; but what is the fatality of the sword compared with intemperance !

EDITOR'S RULE.

1st. Write in a legible hand. 2d. Write only on one side of the paper. 3d. Be sure you are right, and then write. 4th. Make the point early and plain. 5th. Be short.

CAUSES, AND COMPARATIVE AGES.

But few men die of age. Almost all die of disappointment, passion, mental, or bodily toil, or accident. The passions kill men sometimes, even suddenly. The common expression, choked with passion, has little exaggeration in it ; for even though not suddenly fatal, strong passions shorten life. Strong-bodied men often die young — weak men live longer than the strong, for the strong use their strength, and the weak have none to use. The latter take care of themselves ; the former do not. As it is with the body, so it is with the mind and temper. The strong are apt to break ; or, like the candle, to run ; the weak burn out. The inferior animals, which live, in general, regular and temperate lives, have usually their prescribed term of years. The horse lives twenty-five years ; the ox fifteen or twenty ; the lion about twenty ; the dog

ten or twelve ; the rabbit eight ; the guinea-pig six or seven years. These numbers all bear a similar proportion to the time the animal takes to grow to its full size. But man, of all the animals, is the one that seldom comes up to his average. He ought to live a hundred years, according to this physiological law, for five times twenty are one hundred ; but instead of that he scarcely reaches, on the average, four times his growing period ; the cat six times ; and the rabbit even eight times the standard of measurement. The reason is obvious : man is not only the most irregular and the most intemperate, but the most laborious and hard-worked of all animals. He is also the most irritable of all animals ; and there is reason to believe, though we cannot tell what an animal secretly feels, that more than any other animal, man cherishes wrath to keep it warm, and consumes himself with the fire of his own secret reflections.

DIVERS VITAL FACTS.

The whole number of languages spoken in the world amount to 3,064 ; viz., 587 in Europe, 937 in Asia, 276 in Africa, and 1,264 in America. The inhabitants of our globe profess more than 1,000 different religions. The number of men is about equal to the number of women. The average of human life is about 33 years. One-fourth die previous to the age of 7 years, one half before reaching 17

years, and those who pass that age enjoy a felicity (?) refused to one-half the human species. To every 1,000 persons, only one reaches 100 years of age; to every 100, only 6 reach the age of 66, and not more than one in 500 live to 80 years of age.

There are on the earth 1,400,000,000 of inhabitants, and of these 333,333,333 die every year, 86,400 every day, 3,600 every hour, 60 every minute, or one every second. These losses are about balanced by an equal number of births. The married are longer-lived than single, and above all, those who observe a sober and industrious conduct. Tall men live longer than short ones! Women have more chances of life in their favor previous to being 50 years of age than men, but fewer afterwards.

The number of marriages is in proportion of 175 to every 1,000 individuals. Marriages are more frequent after the equinoxes — that is, during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of working or bearing arms is calculated at one-fourth the population.

HUMAN SPEECH ON THE GLOBE.

"*Different tongues*, 3,600; languages, 860; dialects, 5,000; 150 translations of the Bible;" and religions, 1,000. "Eighty languages are spoken daily

in New York city," says Dr. Bacon. But how much Babelitish?

LIFE EXPECTATIONS.

At birth, the expectation is $32\frac{1}{8}$ years; at end of 1 year, $36\frac{3}{4}$; 2, $38\frac{3}{4}$; 3, 40; 4, $40\frac{3}{4}$; 5, $40\frac{7}{8}$; 6, $40\frac{5}{8}$; 7, $40\frac{1}{2}$; 8, $40\frac{1}{8}$; 9, $39\frac{3}{4}$; 10, $39\frac{3}{4}$; 11, $38\frac{5}{8}$; 12, 38; 13, $37\frac{1}{2}$; 14, $36\frac{3}{4}$; 15, $36\frac{1}{8}$; 16, $35\frac{3}{4}$; 17, $35\frac{3}{8}$; 18, 35; 19, $34\frac{1}{2}$; 20, $34\frac{1}{4}$; 21, 34; 22, $29\frac{1}{2}$; 23, 33; 24, $32\frac{3}{4}$; 25, $32\frac{3}{8}$; 26, 32; 27, $31\frac{1}{2}$; 28, 31; 29, $30\frac{5}{8}$; 30, $30\frac{1}{4}$; 31, 30; 32, $29\frac{1}{2}$; 33, 29; 34, $28\frac{5}{8}$; 35, $28\frac{1}{4}$; 36, $27\frac{3}{4}$; 37, $27\frac{3}{8}$; 38, 27; 39, $26\frac{1}{2}$; 40, 26; 41, $25\frac{1}{2}$; 42, $25\frac{1}{4}$; 43, $24\frac{3}{4}$; 44, $24\frac{3}{8}$; 45, 24; 46, $23\frac{3}{8}$; 47, $22\frac{7}{8}$; 48, $22\frac{1}{4}$; 49, $21\frac{3}{4}$; 50, $21\frac{1}{8}$; 51, $20\frac{7}{8}$; 52, 20; 53, $19\frac{1}{2}$; 54, 19; 55, $18\frac{3}{8}$; 56, $17\frac{3}{4}$; 57, $17\frac{1}{4}$; 58, $16\frac{5}{8}$; 59, 16; 60, $15\frac{1}{2}$; 61, $14\frac{7}{8}$; 62, $14\frac{1}{4}$; 63, $13\frac{5}{8}$; 64, 13; 65, $12\frac{1}{2}$; 66, 12; 67, $11\frac{1}{2}$; 68, 11; 69, $10\frac{1}{2}$; 70, 10; 71, $9\frac{5}{8}$; 72, $9\frac{1}{8}$; 73, $8\frac{5}{8}$; 74, $8\frac{1}{4}$; 75, $7\frac{7}{8}$; 76, $7\frac{3}{8}$; 77, 7; 78, $6\frac{1}{2}$; 79, $6\frac{1}{4}$; 80, $5\frac{7}{8}$; 81, $5\frac{1}{2}$; 82, $5\frac{1}{8}$; 83, $4\frac{7}{8}$; 84, $4\frac{5}{8}$; 85, $4\frac{1}{2}$; 86, $4\frac{1}{4}$; 87, $3\frac{7}{8}$; 88, $3\frac{5}{8}$; 89, $3\frac{1}{2}$; 90, $3\frac{3}{8}$; 91, $3\frac{3}{8}$; 92, $3\frac{1}{8}$; 93, $2\frac{1}{2}$; 94, 2; 95, $1\frac{5}{8}$; 96, $1\frac{1}{2}$; 97, $1\frac{3}{8}$; 98, $1\frac{1}{8}$; 99, 1.

LOCAL DEATH AVERAGE.

The *death* average, *anno* 1879, in the United States, was $1\frac{1}{2}$ per cent.; in England, 2; in France, 3; in Virginia, Am., 1 per cent. Old Virginia is the healthiest, but New England is next, and

close by her, despite of the many foreigners and *factories*, and "chilly winds."

One of the human race dies, on an average, each second of time.

Of *mothers*, only as 1 to 170 die in childbirth in *America*; in *England*, as 1 to 125 die thus.

Deaths via rail-cars are in a much less ratio than by other modes of travel. Consumption, in the United States, is the great consumer, especially at the north and east.

Jews live five years longer than Protestants; are more careful of their *food* and habits.

DESCRIPTION. Men average, in United States, 5 feet 7½ inches in height; and about 138 pounds in weight; and have brown or auburn hair; blue or hazel eyes, generally. These prevail mostly with native Americans; but beautiful differences and blendings, and numerous varieties of height, weight, and complexion, obtain in all localities.

OCCUPATIONS COMPARED.

A table, by Dr. Tarbell, of one hundred persons, being in diverse occupations, living to seventy or upwards:

Clergymen, 42; farmers, 40; merchants, 35; militia, 33; lawyers, 29; artists, 28; teachers, 27; soldiers, 25; physicians, 24.

LIFE, CLASS, AGE, LOCALITY.

The average length of life in Frankfort, Germany, is, viz.: The clergy live 66 years; truckers, gardeners, and butchers, 57; lithographers, tool-grinders, stone-workers, copper-platers, painters, and millers, 41. Mortality in the United States is $1\frac{1}{2}$ per cent.; in England, 2; in Virginia, U. S., 1; and about the same in New Hampshire and Vermont. Those wearing beards and moustaches, doing dusty work, live from one to three years longer than others.

ANATOMY OF HUMAN BONES.

Head: skull, 8; ear, 4; face, 14; teeth, 24 = 50.

Trunk: ribs, 24; spinal, 24; pelvis, 4; breast, 1; tongue, 1 = 54.

Limbs: upper, 64; lower, 64 = 128 + 54 + 50 = 232.

PORES OF THE SKIN.

The number in each square inch being 2,800, and man having 2,500 square inches of surface, the whole number of pores of the skin is 7,000,000. How healthy, then, are frequent and entire ablutions! The food canal is thirty feet long; small part, five feet; large, twenty-five feet. The lacteals are twelve fingers long. How fearfully and wonderfully man is made!

DEATH-BED REPENTANCE.

An English physician says only three out of one thousand persons supposed to be dying reformed, gave any evidence of a credible change, on recovery. A pastor says, only one out of two thousand supposed "death-bed reforms" have proved genuine. Rev. Dr. Gay, of Bath, gives, I think, nine *true* ones, out of three hundred sick-beds, supposed at the time to be dying-beds.

NATURAL SCIENCE.

"The temperature of the Atlantic," says Lieut. Berryman, "at four miles' depth, is from 10° to 20° below zero." "Air," it is said, "is dense as water at thirty-four miles deep, and water is doubly dense at ninety-four deep, and as dense as quicksilver at thirty-six miles deep."

The lowest temperature found in the Arctic regions by Dr. Hayes was $66\frac{1}{2}^{\circ}$ and 68° below zero. Artificial cold is 130° — the extreme.

Water in artesian wells is one degree warmer every sixty or eighty feet deep.

"The temperature of the air falls five degrees for every mile we rise above the earth. At forty-five miles high it is 225° below zero." — *London Times*.

Every mile below the surface of the earth, the thermometer falls one degree Fahrenheit.

Dr. Hitchcock says, "Light is eight minutes com-

ing from the sun, one and a quarter seconds from the moon, and four hundred years from the most distant star. One thousand stars are seen by the naked eye in winter, and eighty millions by a powerful glass."

Seven parts of snow and four of nitric acid give cold 30° below zero. Three parts of snow and two of distilled acid give 46° below zero. Equal parts of alcohol and water freeze at 7° . The greatest density of water without pressure is 39° . It is rarer and warmer in ice.

Ocean Depths. — The Atlantic averages thirteen thousand feet deep, and is like a tray in shape. The volume of all waters is to the land out of water as 36 to 100.

American seamen number about one million. About half are of the New England States, a third are of foreign birth, and the others of different States.

ALTITUDES.

The Mount of Olives is 180 feet above Mount Moriah, or 200 feet above the valley of Kedron.

The Dead Sea is 1,312 feet below ocean-level.

The Mediterranean is 10 feet above ocean-level.

Jerusalem is 2,200 feet above the sea.

Mount Sinai is 9,300 feet high.

Mount Carmel is 1,700 feet high.

Mount Lebanon is 9,375 feet high.

Smoky Mountain, in South Carolina, is 6,700 feet high.

Mount Washington, in New Hampshire, is 6,428 feet high.

DEGREES OF HEAT, FAHRENHEIT.

Cast iron melts at 3,479°; iron, 2,786°; gold, 2,200°; copper, 1,986°; silver, 1,873°; brass, 1,560°; lead, 612°; tin, 442°; sulphur, 212°. Water boils at 210°; alcohol, 184°; fire heat is 1,141°; fever, 112°; blood, 98°; summer, 76°; temperate, 60°. Olive oil freezes at 36°; water, 32°; wine, 20°; oil of turpentine, 14°; oil of vitriol, 1°; mercury, 39° below zero; nitric acid, 45° below zero.

LAW STUDIES.

1. The Bible; 2. Law of nature and nations; 3. American jurisprudence; 4. Constitutional law; 5. Municipal law; 6. Principles of legislation; 7. Interpretation of statutes; 8. Criminal Law; 9. Law of evidence; 10. Roman law; 11. Law of evidence and equity; 12. Ecclesiastical law; 13. Forensic duties; 14. Professional ethics; 15. Unwritten law.

EARLY CONVERSIONS.

John the Baptist, from his birth; Rev. Jonathan Edwards, at seven years of age; Dr. Isaac Watts, at nine years; Matthew Henry, at eleven years; Rev. Robert Hall, at twelve years; Rev. J. D. Fulton, D.D., at six years and one month.

Rev. J. Edwards says, "a child of four years was born anew." And Rev. Mr. Lord says "an Indian girl in his family was converted at four years of age." Also, a niece of the author gave evidence of conversion under four years of age.

INTERESTING VARIETY.

The Lord's day is observed as Sunday by Christians; Monday, by the Greeks; Tuesday, by the Persians; Wednesday, by the Assyrians; Thursday, by the Egyptians; Friday, by the Moors and Turks; Saturday, by the Jews and Sabbatarians.

The records say, "church-members in the United States give to the cause of benevolence less than fifty cents each, on the average." To whom much is given, of him much is required.

Mr. Delavan said, "six-tenths of the taxes of New York were for intemperance." Enough to build yearly the Erie Canal and Croton Water Works. What if as much were expended to convert the world?

The New York *Tribune* said, "of one hundred early Californians, fifty got miserable, forty were better off at home, five were gainers, four got rich, and one made a fortune."

Dr. Beard says, "the big bell of Russia weighs 430,000 pounds, is sixty feet in diameter, and thirty

feet high. The monks once used it for a chapel, with a cross on the top."

On dit: Only four divorces in England by Parliament have been granted in one hundred and fifty years. One is so hard to be obtained.

A Sabbath-day's journey is three fourths to one mile; but a Bible-day's journey is thirty-three and a half miles.

Thomas Roberts says, "Joseph of Arimathea preached in Britain in the year 63, coming in a Phœnician ship whose merchants came to sell their fabrics for tin."

TRANCES. — Rev. William Tennant, of New Jersey, was in a trance for three days, recovered, and preached successfully many years after. Like Paul, he saw unutterable things.

Rev. Peter Butner, of North Carolina, was in a trance five days, and was himself again. Others have experienced the like, and many in a less degree.

LUXURIES.

"In Berlin, it is beer; Stockholm, brandy; Madrid, chocolate; London, strong wine; Constantinople, coffee; Paris, light wines; Rome, spiced wine; Athens, rosined wine; Edinburgh, whiskey; Canton, opium; East Indies, arrack; West Indies, rum; California, strong wine; Washington, eclectic intoxicants and various dainties." — *Review*,

MERCHANTS' SUCCESS.

In Boston, Mass., only three out of a hundred finally prosper.

In New York city, only six firms, depositors in banks, out of a thousand, forty years of age, escaped bankruptcy.

In general, according to Hon. Mr. Freedly and others, "only three or five in a hundred escape failure, and many go under several times."

FONT LETTERS PROPORTIONED.

Capitals. I, first in place ; T, second ; A, third ; then E, &c.

Small Letters. No. e, 1,200 ; i, 900 ; a, 850 ; n, o, and s, 800 ; h, 640 ; r, 620 ; d, 440 ; l, 400 ; n, 340 ; c and m, 300 ; f, 250 ; w and y, 200 ; g and p, 170 ; v, 120 ; k, 80 ; q, 50 ; j and x, 40 ; z, 20 ; fi, 50 ; ff, 40 ; fl, 20 ; ffi, 15 ; ffl, 10 ; æ, 10 ; œ, 6.

ENCOURAGING PROGRESS.

CIVILIZATION is better than barbarism ; cultivation, than barrenness ; economy, than waste or prodigality ; industry, than sloth, vice, and crime ; elegance, than rusticity ; Christianity, than infidelity or forms.

A great city is the mother of art, nurse of science and literature, promoting refinement of manners and

felicity, with other advantages ; but it has many accumulated evils, and great, if not corresponding, disadvantages. Yet there is a necessity, or a compensation, everywhere.

How the institutions of learning, reforms, revivals, preachers, evangelists, missions, and Christians, all multiply !

A colored preacher in South Carolina immersed 223 converts in one hour and five minutes, in July, 1857. So many ministers have baptized, as was done at Pentecost.

POPULATION OF THE GLOBE.

Asia contains 779,997,000 ; Europe, 311,969,000 ; Africa, 188,418,279 ; North America, 59,777,000 ; South America, 29,624,353 ; Oceanica, 30,979,781. Total number, 1,405,615,382. *In the United States of America*, 50,000,000. I have gleaned and sifted verified facts, and approximated at least the true numbers.

CHURCHES AND MEMBERS ON THE GLOBE.

ROMAN CATHOLICS number 157,000,000 ; GREEK CATHOLICS, 89,692,700 ; six other *Oriental* churches, 7,500,000 ; PROTESTANTS, 97,139,000 ; MOHAMMEDANS, 170,000,000 ; BUDDHISTS, 34,000,000 ; other *Asiatic religionists*, 260,000,000 ; PAGANS, 300,000,000 ; JEWS, 8,000,000, and 10,000,000 dissociated.

In the United States of America, the METHODIST EPISCOPAL CHURCH numbers 1,700,000; other METHODISTS, 1,400,000, — making in all 3,100,000; “regular” BAPTISTS, 2,133,000; other BAPTISTS, 885,000, — making in all 3,018,000; PRESBYTERIANS (of all classes), 1,250,100; CONGREGATIONALISTS, 382,920; PROTESTANT EPISCOPALIANS (home and abroad), 340,713.

I omit the statistics of different Protestants in Europe, Asia, and Africa, for obvious reasons.

The Bible is given to some 350,000,000, or about one-fourth of the population of the world. Truly, the field is yet great, and the laborers comparatively few. Let us pray the Lord, and use the means to send forth more laborers and Bible blessings to all the destitute of mankind. Let us thank God, take courage, soon shout victory, and hear Christ say “well done” in glory!

INCHES OF RAIN-FALL.

Rain-falls in the United States of America, viz.: In Lower Mississippi Valley, 60 inches; N. Missouri and Central Iowa, 50 in.; Great Lakes, 30 in.; Ft. Snelling and Michigan, 25 in.; Virginia and Pennsylvania mountains, 35 to 37 in.; Atlantic Coast and Ohio Valley, 42 to 47 in.; Lake Champlain, elevations in New York and Northeast, 45 in.; along coast states from Maine to Delaware, 42 to 45 in.

SPECIMEN OF A CORRECTED PROOF-SHEET.

THE CROWNING OF PETRARCH.

Caps.

□ [^] Nothing can be conceived more affecting or noble than *s. caps.*
 J that ceremony. The super^ls palaces and porticos by *Rom.*
 which had rolled the ivory chariots of Marius and *J*
ae Caesar had long mouldered into dust. The laureled *Dy. J*
 fasces, the golden eagles, the shouting Legions, the cap^l. c. - /
 [[tives, and the pictured cities were indeed wanting to *< lead*
 his victorious procession. The sceptre had passed away *?*
 9 from Rome. But she still retained the mightier influence
tr. of an empire intellectual; and was now to confer the *x*
det. ~~pr~~ reward of an intellectual triumph. To the man *u /*
 who had extended the dominion of her ancient language *space bet.*
 — who — had erected the trophies of philosophy and *ter.*
 L / 1 imagination in the L haunts of ignorance and fervency, *ferocity*
 C whose captives were the hearts of admiring nations /
 L enchain^{ed} by the influence of his song — whose spoils *, /*
Rom. were the treasures of ancient genius — the Eternal City *^ " ^*
wp. offered the glorious and just tribute of her gratitude. *tr.*
No ¶ Amid the ruined monuments of ancient, and the in- *st*
e / fant eruptions of modern art, he who had restored the
 J broken link between the two ages of human civilization *#*
 was crowned with the wreath which he had deserved *< J lead*
 from the moderns who owed to him their refinement, — from *tr.*
 the ancients who owed to him their fame. Never was a *x* *⊙*
 coronation so august witnessed by westminster or Rheims. *Cap.*
 1 *MACAULAY. Ital. / ?*

rescued from obscurity and decay



CHAPTER XXV.

CHOICE MOTTOES.

JESUS CHRIST the Savior of lost man.
Serve God and be happy, and so help others.
Peace in heaven, and glory in the highest !
Where duty calls me you may find me.
On earth peace, and good will to mankind !
Ever trust God, but keep your armor on.
No boast of parentage of the same origin.
I will do my best, at all times, and improve.
I can't be poor, as God my Savior is rich.
Ever mix praise with censure if you can.
Prayer and provender hinder no pilgrim.
Use what you know and you will know the rest.
Better a diamond with a flaw than none at all.
Never be in haste to decide questions.
Have faith in God and abide your time.
Good words and works are precious jewels.
Sublimity of speech is the echo of the soul.
Put not all your eggs in one frail basket.
Never wound the conscience or the Spirit.
Let our principal men be men of principle.

If you don't fill the child's head, Satan will.
A face full of promise secures attention.
"Press on," was the motto of Napoleon I.
Try to make improvements for others' good.
Friends worth having are not cast, but grow.
Words are vain fig-leaves to naked crime.
Magnify every good, but minify evil.
O masterly inactivity ! make haste slowly.
The pleasure of doing good never wears out.
Let the galled jade wince, or the hit bird flutter.
With ship aground you must pull, dive, or die.
Open rebuke is better than feigned love.
Sympathy generally favors the weaker.
The voice of the multitude is common sense.
Saving is gaining ; waste not, want not.
Believers have a life that death cannot touch.
All work and no play makes Jack a dull boy.
Nothing is impossible to him who believes.
Never be discouraged doing duty ; only trust.
Keep the stream, path, or line to the point-star.
Sir Walter Scott was like a giant cracking nuts.
The Scotch drummer knew no tune "Retreat."
Agassiz would lose a dinner to dissect a fish.
A general regard to others' good will induce one
to promote his own happiness, and leave a rich leg-
acy to future generations.

Christian love is the mighty, noble, lasting, and
growing exercise of the "soul-liberty."

It is a long lane that has no turn in it.

Readers, like geologists, must analyze all.

Applause we like, climbing the ladder fame.

Over-fine clothes, furniture, houses, teams, or anything, are more trouble than profit.

Attempt great things, and expect them of God.

Indian boys may shoot at coppers, but we can't.

The greater our general so is the standard.

A wise man gains by other minds and works.

Speak and act as if responsible, and saying what is of the greatest importance.

On dit, "Dr. Nott's prayers ruled Union College."

I have or know no superior but God and the U. S.

A woman and a man wedded make a whole man.

Negro: "Go out of self into Christ, into heaven."

Never use words or signs not understood.

Satan and Adam began the fall, wars, and woes.

Never sponge nor wear out your old welcome.

Beware of tale-bearers as of thievish dogs.

The finest goes best, first, fast, and long.

Coming events cast their shadows ahead.

No tyrant can take from you your knowledge.

Oh, ye braves, don't give up the ship to slaves!

The lowest strata of gold make the high peaks.

Man's capacity and rescue is worthy of a God.

Speech has no power like startling sight.

I fear I shan't know my duty; and then, not do it.

The big elephant and the tiger fear a mouse.

A hint to a wise man is better than a sermon.
Great interests at stake dispel sleep.
Time in pleasure seems short ; in pain, an age.
Religious work is good to make us love life.
Figs or grapes stuck on thorns cannot grow.
Knowledge curses the finally disobedient.
An egg to-day is worth a cock to-morrow.
Brevity is crowned the spice of wit.
Vestal fires never burn pure hands.
Education without principle, morality, or religion,
empowers madmen or makes demons.
The heart marks the size and power of the man.
Locomotives and men smash by lost time.
A man's will is a key or index to his character.
The Cross is the test and measure of man.
If you don't train your child early, Satan will.
A fool admires himself in silly company.
Wit is most needed when dealing with a fool.
Better late than never ; yea, better never be late.
Benevolence is the highest act of virtue.
Pigmies are pigmies still, though set on Alps.
Fools and their property are soon parted.
In God let nature course and nature care.
Seek posthumous good as well as present use.
Indulge no fallen or perverted feelings.
Harmony of powers : — a true temperance life.
A merited bad name should not provoke us.
Sorrow, dangerous, oft too deep for tears.

Boys' motto : Hit your match, not an inferior.
Royal : Alexander fights only with kings.
Consent cordially, and refuse decidedly.
A Bishop's motto : Serve God and be cheerful.
A practical motto : Love is love's reward.
Never trust genius to rise, but work, work.
Our mill grinds on time, fine, slow, and sure.
The face is the like of mind, make, or character.
Half the world don't know how the other live.
The friend who wants me is the one I want.
Quarrel with a chimney-sweep and get smut.
If I educate the mothers I make the nation.
Millions of money for an inch of time.
Sport is poor that is not worth the candle.
Mothers, rocking the cradle, rule the world.
Novel-reading is a source of mental disease.
Paley couldn't afford to keep a conscience.
The fiercest mutinies are of the stomach.
Anger is no argument, but rather admission.
We need reminding more than instruction.
An angry man, on reflection, abhors himself.
A boy knows his kite out of sight by the pull.
Roll the stone, and keep it rolling, or sink.
Like lions in cages, we don't know our power.
The less gain we have the easier it is to give.
Fire is in your flint ; you must strike it out.
One honest effort tells the soul's salvation.
As a fool thinks, so our clock or credit ticks.

Quacks, like scuds, have more wind than rain.
Short pleasures in sin beget long misery.
He who spits against God gets it in his face.
You can't try mind, meat, or money *en masse*.
The most learned men are most apt and plain.
Live on Cæsar's meat, and you'll grow as great.
A church or man too big to be well or ill at once.
What is good for the many is good for each one.
A lie started, and truth can't catch it in a week.
We can't answer what no gentleman can utter.
Christian motto : No clouds no rainbows.
If one throws mud don't touch it, nor rub it in.
Sane bodies are essential to sane minds.
A Christian : I won't go where I can't see Jesus.
Fools dance where angels dare not tread.
Woman : The noblest being the Lord ever made.
A cancer, or sin, will not yield to lip-salve.
Wealth : Head-wisdom, acts, and purity of heart.
A legacy to the world : A well-trained family.
The best sight : Seeing with our own eyes.
Religion : A good armor but a bad cloak.
Smaller by degrees and beautifully less.
Look, speak, and act as doing mighty things.
Ocean rolled to waft a feather or drown a fly.
Wickedness and guilt betray themselves.
Flattery is the art, trade, and food of fools.
When fools litigate knaves get the prize.
The gods make mad whom they wish to destroy.

Tears and joys, dark or sunshine, is our life.
True education is vitalized knowledge.
Healthful : A life-object, and a mind to grasp it.
Idleness buries a man alive, dying of no work.
A spur in the head is worth a score in the heel.
Principles alone do run without smoke.
Pay as you go : The philosopher's stone.
The cowardly fear doing harm, so do no good.
Lift one up, then throw him, as wrestlers do.
A blunder is worse than a crime.— (Napoleon I.)
Christianity and Churchanity are not one.
Laboring for revivals and souls is a luxury.
The thief is honest when it thunders hard.
Micawber motto : " Something may turn up."
Party is like a snake's head, pushed by the tail.
Oil and truth will get uppermost at last.
Go West to spread, as a hen on two dozen eggs.
Let us see God, before man, every day.
Bitter pills often make sweet health.
Every great evil has its compensation.
To see eye to eye, get high on the watch-tower.
Cicero says, " No man in his senses will dance."
Wise men change their minds ; fools will not.
No books so legible as our lives, daily.
Truth is stronger than fiction, and better.
Beware alike of hypocrites and time-servers.
He is negatively happy as he knows no more.
Force makes hypocrites, but no better hearts.

In law : False in one thing, false in all.
Success is the test or measure of true merit.
Purify the source, and the streams will tell.
The blood of martyrs the seed of the Church.
Listen to others' advice, but go by your own.
Health is wealth of body and power of mind.
There is no choice when necessity rules.
Do well for thyself and all will help you.
Dr. Nott's motto : "Ability to say *no* is heroic."
Individuality never grew ; it was cast.
Heaven favors all who help themselves.
Uneasy lies the head that wears a crown.
Deeper the conviction, deeper the conversion.
Ever welcome light for the sake of truth.
A lie will run itself down if not chased.
If we live to please, we must please to live.
Live not for a day, but for all time — eternity.
What is good for the many is good for one.
Elevate yourself, but don't pull down others.
The best, or the worst gift to man is a wife.
The index of a great preacher is suggestion.
Don't destroy a staging till the house is up.
Good habits are the secret of true success.
Beware of two enemies : Satan and old self.
Manner is matter multiplied for effect.
Our highest bliss is to yield all to God.
Christianity is the life of God's word.
Music cures the madman, or keeps him well.

God tempers the winds to the shorn lambs.
Sin begins with the eye or works of the heart.
A half truth is no better than a whole lie.
Ever do what you ought, come what may.
Better fail in good than succeed in bad work.
Keep your place and it will keep you.
Love what you should, and so easily do it.
It costs less to bear wrong than to avenge it.
He is strong who can keep his temper long.
He who walks with wise men shall be wise.
First catch the fish ; cook and eat after that.
Never reckon up the chickens till hatched.
Tell the good side also, not merely the bad.
A pot had better boil over than not boil at all.
A man who does nothing is Satan's studio.
An idler is a moth, a drone, unfit for life.
Bliss oft comes as meat from a chestnut-burr.
God has his wise plan for every man.
In law or physic, prevention is the cure.
What is worth doing is worth doing well.
Never swap horses in the midst of the river.
Thought is silver ; words, gold ; works, jewels.
Learning is a fine staff, but a poor crutch.
Poets are born, not made, yet need education.
Native eloquence is the eruption of the soul.
Gravitation makes hearts of love unite.
They ask not how he died, but how he lived.
A genius's motto : " It is in me, and must come out."

The rose by any name would smell as sweet.

Never say much, if anything, when offended.

Beware of novels, gossip, and profanity.

Col. Crocket : Know you are right, and go ahead.

Short reckonings make long friends.

Bible key : The faith and practice of Baptists.

The Bible alone is the religion of Baptists.

The miller's motto : First come, first serve.

The seaman's motto : Fair play and no favors ; no weapons used, nor knocks when down.

Tobacco-men, cannibals, or buzzards, omit.

An humble beginning of a triumphant end !

Put truth to the eye and take its bearing.

"Point no point" is a minister's lee shore.

Fate is blind, but Providence has eyes.

"Heresy," says Dr. Alexander, "is want of love."

All the way to heaven is heaven in earnest.

Pull all, pull always, pull all together !

A minister's life is the life of his ministry.

Nature never lies ; a horse is honest.

Small company, but very select and fine.

The richest experience is to know Christ.

I will ; it's in me ; and the talent shall come out.

Idleness is burying a man alive in chains.

Have motive and aim in all you say or do.

Never allow your energy to grow stagnant.

Speech is a picture of the mind and heart.

The devil holds the torch for ill processions.

Truth, oil, and virtue will ever rise above.
A man of genius is company for himself.
A constant melancholy is chronic, poor war.
A boy's three fathers : God, Washington, his own.
"Tell them to stand up for Jesus," said Dr. Tyng.
A sore on my foot is a sore on my whole body.
"Unmarried ministers or soldiers," says Rev. Dr.
Poor, "are equal to the married, doing duty."
Marriage is honorable, with purity and love.
Mothers first mold the body and the soul.
Parents impress the child for good or evil.
As the twig is bent, so the tree is inclined.
A child begun on God's altar is early converted.
God works salvation into every broken heart.
A Christian works out his salvation by grace.
Character finds its proper rate and reward.
Giving grows by giving, as our love by loving.
Use charity ; God can see merit, as you can't.
Old age is honorable, wearing a "starry crown."
Do not be in a hurry ; but be saintly diligent.
Wisdom is ever justified by her children.
Patience must work, to bear sublime fruit.
A sermon of no height or depth must be *long*.
You need not say *new* things, but say all *well*.



CHAPTER XXVI.

MAXIMS.

FOLLOWING Christ closely is easy and delightful; but afar off, hard, grievous, and vain.

You see, or may see, with your own eyes that the Bible is being fulfilled; if so, it must be the Word of God; and if this is so, Christianity is true. So try to know and do more, and be better every day.

Unlearned and shallow minds are apt to be fearful, superstitious, and conceited.

Make a man think he is more cunning than yourself, and you can easily outwit him.

A wiseacre is one indebted to his conceit for his facts, and to his memory for his wit.

As the sun far eclipses the glow-worm, so does the Gospel all the wisdom of men.

Sin is like the vision of the "Spanish Inquisition," opening artful, cruel arms, embracing the seized victim, and cutting him in pieces.

Disputations leave truth in the middle and the parties at extreme ends.

Do not look too long at a time ; the bright sun or reflections may dazzle the eye.

Get all you can without hurting any soul, body, or interest ; save all you can, and give all you can, till you find it more blessed to give than to receive.

John Knox said to Queen Mary : " In the pulpit I am not my own master, but must preach what I am commanded by the King of kings, and dare not, on my soul, flatter any one on the face of the earth." Why should not all ministers be as honest and faithful?

Religion is our food, cover, fence, home, ship, sail, power, consolation, and assurance.

No wheat is without chaff ; no kernel without shell ; no corn without husk ; no genuine without the spurious ; no good without the bad ; no Christianity without an opposite ; no true religion or converts without the false.

Isaac Newton said : " I'm like a child on the seashore gathering pebbles, while the unfathomable deep lies before me." So we feel as we know more of God, his works, word, wonders, or worship.

Lazy professors and formalists recline under Satan's " shade trees," Adam-like.

Bishop Haven said : " I have received many more nuggets of golden truth from the poor than from the rich and learned."

The " marriage knot " is a gordian knot that cannot be untied, cut, or nullified by man.

Worship without the Spirit would be like the play of Hamlet with Hamlet left out.

Robbers, thieves, counterfeiters, gamblers, rummies, spend or give freely. Now watch three things : Thoughts, temper, tongue.

Typhus fever and other ills come of bad drainage, ventilation, air, water, and exposure.

A man is a *man*, soul and body, not a mere idea or thing, but a germ, a spark of immortality.

Man's felicity is like and equal to his virtues, vigor, capacity, knowledge, and duration. But war is murder set to power, order, and music.

George Washington had the magnanimity of a hero, the unanimity of a philosopher, the virtues of Christendom, and a hope of eternity.

Give your person, property, and all to God, and he repays manifold. As sons of a king, we are rich, honored, unburdened of care or sin.

A slander, too gross to be credited, recoils on its own inventor, like a snake, to bite him.

The greatest thing for man to know, said Alexander the Great, is that with which he is least acquainted — himself in person.

A straw on the ocean's surface gets more notice than the treasures of the deep. So it is with *dilettanti* and vanity fairs.

Praying makes us leave off sinning, and sinning makes us leave off praying.

"Gout," physicians say, "is the elder daughter of Venus and Bacchus, or old Epicurus."

On dit, "Cromwell's army in camp acted like angels, but in the field fought like fiends."

Benjamin Franklin: "Diligence in business has presented me to five kings; to dine with one."

Fool's character: Anger without cause; speech without profit; change without motive or reason; inquiry without object; neglecting body, mind, and soul for the flesh and world; trusting enemies rather than God or friends; destroying himself.

While truth makes free, freedom makes us truly happy in Christ and life.

Love, faith, and efforts stimulate, and ever strengthen our powers without loss.

Gormandizers and drunkards dig their own graves with their teeth and lips.

A handsome person is pleasing to the eye, but a good one to the heart. The former is a jewel, the latter a royal treasure, a crown.

Virtue brings its own reward — a hundred-fold here and myriads in eternity. .

God is ever more ready to bless natural, moral, or spiritual means than we are to use them.

The *Spirit*, energy, earnestness, and wisdom for success dwell together in unity.

Paul felt the body of death and a thorn, but got the answer to his prayers and victory.

Great men and geniuses find their true places in times of great events.

The big wind-organ of Europe requires a hurricane to make it ring; so it is with big men.

A busy man is troubled with one devil, but an idle person with a thousand or more.

Troubles beset us like hornets; so the less ado we make the better, or a swarm comes.

A wise man goes on his way as the moon does, and don't stop to fight the barking dogs, like wise-aces, nor get left behind. So money or science minus wisdom is a failure. The wise succeed.

Conscience indexes the virtues of the man, while knowledge is power for good or for evil.

Macauly said, "A man cannot be written down unless he does it himself. The calumny and abuse of enemies are as nothing if he is only true and right." Nay, nor put down or passed by another.

Love fulfills law, exchanges, and never forgets; while greedy tipplers make Satan's firemen.

Religion and Christians are like sunlight, striking first near by and then going on. Let *sin* go to the sea as "Boston did the tea," and be *free*.

Keep ahead of the ideas of your age, and others will follow and sustain you.

Reading makes a full man, writing a correct man, and speaking a ready man.

A Russian can't properly marry the second time, so a wife is more respected and cared for.

The Gospels, Acts, and Epistles are the keys of Bible truth and illustration, not "tradition."

A man's name can be changed by a legislature, but a woman's name by a mere man.

Troubles borrowed and stolen outnumber by far all others in the world.

Pride begs or gets more than want, but is less social, satisfied, or grateful.

Indian maxim: "If one burns within and can't keep cool, he is no man at all."

A Spaniard don't fight against his king. If you can say nothing good of some without lying, then don't speak but to warn.

If a fly lights on your knee, don't strike hard enough to break your leg or hurt others.

Thinking, seeing, and active men mutually judge each other very correctly and profitably.

The evangelist is a gospel, locomotive, seed-bag, full, free, and fleet; scattering "good seed" profusely everywhere "in all seasons."

The voice of conscience is delicate and easy to be stifled, but so clear and active as instantly and distinctly to justify or condemn.

The use of reason is to adapt means to ends: The heart chooses, the mind wills, the reason dictates means and secures the object.

How foolish and wicked to idolize the gift, and not love, obey, or thank the Giver of all good.

Popery calls Protestantism dead, in hope of burying its church-members alive.

If you wish a thing done well, do it yourself; if indifferently, leave it to others.

A Chinese puzzle: It is all there, but you must put it together for yourself.

Selfishness, anger, and spite are always short-sighted, and react like a kicking gun.

Whoever conquers envy of others' success gains more than millions, or he is wretched.

Infidel's prayer : "God help me, if you live, and save my soul, if I have a soul."

Never cross a bridge till you come to it ; nor loose your shoes till you see the river.

When certain kinds of men love to exhibit themselves, a screw is loose somewhere.

It is better to wipe away the tears of others than to shed mere tears ourselves.

Distance lends enchantment to the view, with anticipation or imagination rich or keen.

Some have just science or logic enough to get into doubt or difficulty, but not to get out. See Dives, Parker, Paine, Huxley, or Ingersol.

"For whoever shall do the will of God, he is my brother, and sister, and mother." O my rich relations !

Confiding cheerfulness in affliction is a Christian evidence, good example, "good cheer."

Louis XIII., king of France, was beardless ; so all his courtiers cut their beards off to please or flatter him. Flunkies are not all dead.

The Irishman's horse had only two faults, — he was hard to catch, and good for nothing then.

Dr. De Witt says, "Artistic worship has ever been poisonous honey to Christians still sick and weak with sin."

Man is a microcosm, a mirror, catching and reflecting images from all around him and his.

Atoms make the earth, drops the ocean, and moments our years of life; and every little helps in a good cause, so we grow up in Christ.

E. Delavan, rather fast, said to himself, "Right about face!" and became reformed, and a great temperance leader. Here is decision, a hero!

A farmer sang "Old Hundred" when his horses or team worked badly, and all was well.

John Q. Adams said "he could address but one lady successfully," and asked how he could address so many as were then present — a company.

The devil, as a wrestler, sets one up, and then down; as when their family was in want, Mrs. Scott said, "Husband, write some more *nonsense*."

A soldier of Napoleon I., having a wound near his heart probed for a ball, cried out, "A little deeper, sir, and you will next hit the emperor."

A doting father said, "My son is no Christian; but he is the sweetest sinner you ever saw."

Independence : To have a mind, heart, and soul of our own. Do not wait for fashion, friends, or policy to decide our duty ; but do it. Let not ridicule, popularity, or bribes incite or deter.

True manhood comprises moral principle, lofty aims, specific work, fixed purposes.

Man is a tale told, flower fading, shadow fleeing, blossom falling, grass withering, and a soul, like vapor, to vanish away.

Idlers and sinners procrastinate, as if waiting time and day of grace to pass, as a river.

A scientist educates a person, animal, vegetable, or stone, to improve the same.

"Make Whitefield a bishop, and so stop his preaching," said George II., Satan-wise.

"Is that all? Well, not so mighty a thing, after all," said a bride, after the marriage ceremony.

All good in us leans on something higher. As an Indian took a helpless worm from a circle of fire, "so," said he, "Christ snatched me."

A kite carried a wire rope over Niagara Falls for a bridge. So we by the Cross go up.

Be like gum-trees : the more wounds, so let the yield be. But mere tears are only phosphate of

lime, chloride of sodium, and a little water, and have no heart or blessing in them for us.

Dr. Cheever says, "Intellectual preaching, without Christ and the Spirit, is no better than a dragon in the pulpit, to be gazed upon at midnight."

Dr. McCosh says, "Young men are swayed in religious belief more by the spirit of the college than by the instruction."

"A religion," says John Howe, "that will not govern a man, will not save him." Nay, nor do any good.

A Christian woman, eating a scanty meal, was grateful, and exclaimed, "All this, and Christ, too!"

Religion ennobles the heart, intellect, soul, and makes honorable the whole human frame, — the temple of God.

A little or short wife is made of such precious material, Dame Nature could not afford a larger.

One might think the millennium had come, or passed, by seeing the little zeal in churches.

I had rather have a carriage of four wheels and one horse, than one of one wheel and four horses.

Never deface or mutilate a reading-book or newspaper, nor abstract either from a public room.

The man who stoops to pick up a pin may be a merchant, money-broker, king. Instances rich.

Pigmies on giants' shoulders may see as far as the giants themselves, but not lift so much.

Happy death : "He passed from his body as music from a string," said a friend.

"I'm all right," said a juryman to the judge, "but there are eleven contrary dogs." We've many such.

"The prayer 'Our Father,'" says a sage, "far exceeds the eloquence of Cicero or Demosthenes."

Slavery violates justice, philanthropy, economy, virtue, and religion among men ; but now the boys' proverb is, "Every man for himself, and the Lord for us all." Yes, for all the wide world.

Said a good negro, "The old bigot knows too much for one, but not quite enough for two of us."

You may hear of a man's good traits from his friends, but his bad ones from his enemies.

Hypocrites steal the livery of heaven to serve the devil in ; or his kin, to win.

Kind words never blister the tongue nor lips, nor froth the mouth of eloquence.

Great results are oft from small beginnings ; as tall oaks from acorns grow.

Characteristics of Christians are a likeness to Christ, in person and example.

Great strength of body or mind cannot long co-exist without health and action.

Don't seek, or watch, or keep what is not worth the time or candle. Let vanity go elsewhere.

Streams do not rise above their fountains ; nor Satan cast out Satan or sin ; nor wicked infidels and the vicious reform the world.

Whatever you get over Satan's back you will lose under him ; and more, too.

Never lose your center, sight, or courage, nor change plans in front of the enemy.

"The people," said Napoleon I., "must have a religion ; nay, if not the true, they will have the false."

The observation of scenery tends to excite religious affections, often resisted ; so the goodness of God leads to repentance. But sinners often harden themselves, like Pharaoh.

Love, honesty, and faithfulness for God and souls surely point the way to heaven.

Said a lady to a minister, "You are a much better-looking man since we heard you preach."



CHAPTER XXVII.

VARIETIES.

DILETTANTE soars up through ethereal space amid the unclouded glories of imaginary worlds, wondering, whirling, and looking for rest where Noah's dove could not find a footing. So it is with sinners.

The sons of ministers and deacons excel others five per cent. in religion, morals, office, influence, and general thrift.

How many persons are like some insects, greater at first appearance ; or like some objects, more formidable or perfect at a distance !

Paul's heart was larger than a continent, and his godly arms span the whole wide world.

God fills the universe, yet dwells in the heart of the least Christian, and makes all work for us.

Revivals, like the warm Gulf Stream dissolving icebergs, melts hearts and churches.

John Bunyan was the prince of dreamers. So all on earth is a shadow ; but beyond is reality.

A renegade friend is worse than ten Turks.

We can no more define and describe true eloquence than we can imitate thunder or paint the lightning, nor understand the new birth without experience of it by grace.

Man is a soul, of God's image, and not of Darwin's whim, kit, or kin, of low monkey origin.

Timidity runs himself to death to escape his shadow, like the "guilty fleeing with no man pursuing."

Religion without Christ has form, but no power, as rotten wood, a ghost, or gilded statue, at night.

Appeal as soon to a tiger's mercy as to a miser.

Natives of the tropics and arctics are indolent and improvident. The former are relaxed by heat, and the latter benumbed by cold. But in the temperate zone how *intemperate* are men.

Coming events cast their shadows before.

A *profane* swearer was once rebuked by a man saying at the end of every sentence, "Shovel, tongs, and poker."

We cannot always live comfortably with wives, and then but for a short time. But few at all can do without them. Then marry, not for short-lived pleasure, but for God, humanity, and safety.

Henry G. Otis, in his last days, said, "My path has been of mingled roses and thorns; but the roses are gone, and only thorns remain."

A boy said, "man was not the noblest work of God, for his mother was better than any man living."

A negro told a preacher "to go where's most devil."

Overdoing in nature or morals reacts on us.

A son asked his father to quit swearing or praying.

To kill sin, fire from above, not below.

The *carvings* of heaven are made of old knotty hearts, with sins and will-nots cut out.

Stem the rapids and go up, like the live fish.

Religion to society is like oil to a raging sea, when all is made calm, and precious jewels are seen.

A *child* reading inscriptions, aptly asked "where the *bad* were buried, as all *epitaphs* were good."

When *Whitefield* re-landed in America, a clergyman said to him, "I'm sorry." "So is Satan," he replied.

Backsliders are like "flood-wood" in a freshet, or dust and dry leaves before the wind.

A *deacon* arose and said "he wanted to make a few remarks before he began." How common!

A *coward* pulls himself into a small hole, and then pulls the hole in after him.

A *vain*, egotistic, windy orator set his tongue agoing, going, and went off and left it running.

It was *said* of a stingy man in London, England, refusing to give for missions, that "his heart might

be put into a nut-shell;" but, replied Rev. Robert Hall, "it would then crawl out at a maggot-hole."

Go half a mile, turn to the right, then left, and so on, till you get where nine roads meet; then take which you think best, and go on till you get somewhere, as infidels direct.

Woful waste makes woful want; so he who swears distrusts his own word, as do others.

No gain without pain, or worth without cost.

Where the bees are, the honey is. Take a hint. To shake off trouble, set about doing good.

The richer a man is, the greater are his wants. The wants of the poor are simple, few, and free.

The Christian's oars in the life-boat are faith and works. Love is our motive power; and we never shall sink till sin, like water, gets inside.

Apology is egotism inside out; the first we know, perhaps, of his shortcomings.

Idleness is the secret sword of the devil, and buries victims alive, dying of nothing to do.

A jury in Massachusetts could not be starved into a verdict, but taking the liquor away, they agreed.

Garrick said, "Whitefield could make his audience thrill and weep simply by varying pronunciation of the word 'Mesopotamia.'" His eloquence suited everybody but his wife, who made him very unhappy. Oh, "be filled with the Spirit!"

Say "yes" or "no" with caution and firm decision.

A wager is no better than a fool's argument.

A known enemy is safer than a treacherous friend.

Women are intenser than men: better and worse.

Generals, orators, and poets are born, not made.

"I'll flog you, my son, soon as I get time."

"Don't hurry, father," replied the lad, "I can wait a while."

John Wesley said, "God's grace could be grafted into a crab-tree." It was so with his wife.

The *atheist* can see savage footprints in the sand, but can't see God's hand-prints on the universe.

Unitarians in New England grew up from "christened" *infants*, and more are getting liberal.

Says *Dr. Bacon*, "As young men are now from eighteen to twenty-five, so the nation will be twenty years to come."

"Give me a stand, lever, and fulcrum, and I'll move the world," said a Silesian.

"If *God* will only save me," said a woman, "he'll never hear the end of it in eternity."

Milo carried a bull; as he did so when it was a calf.

A hen drinking, like a Christian, looks up.

One sin, like a hole in a ship, may sink our soul.

Whitefield doubted about seeing John Wesley, as he would be so near the throne, and himself so far off.

"The *stage*," said a great player, "would be deserted if they spoke like the preachers."

A doorkeeper fell dead on getting good news.

A *mother* in Rochester, N. Y., fell dead on getting news that her son was converted.

"*Turn* to God a day before death," said a rabbi; "so turn to-day, so as to be sure."

The *boy* is the promise of the man, — father.

It is much to ask, but little cost to give.

He never learns anything, nor ever forgets.

Tell a story slowly to make it seem short.

Mites, not the millions, make up our powers.

A *Catholic*, gored by a bull, could get no priest to pray for him when dying, as he had no prayer in the book for one dying in that way.

Says *John Adams*, "Students are governed more easily by promises, hopes, praises, and kindness, than by punishments, threats, or blames."

It is most difficult, if not wrong, to find fault with amiable weakness or ignorance.

Fish in the Mammoth Cave have no eyes, or light.

Dumbfounding : A big organ, duddering *voices*.

Pumpkins in California are large enough for ten men to stand around; and redwood trees are large enough, and so hollow, that twenty men on horse-back might ride in; yes, many more.

A *lady* at sea in a storm, sea-sick, was afraid she would die, and then afraid she should not.

"*Lambert* is so big," says one, "the hackman often comes twice for him." Yes, for smaller ones.

Dickson Lewis was so big he could easily occupy four seats in Congress at one session.

A fine, sensitive singer said "he trembled so that he could not shake." Most too fine!

Man is read by look, speech, walk, or finger-nail.

Popular preaching is but sheet-lightning.

Caste: Eagles don't speak to dollars, nor dollars to nickels, nor nickels to cents; but 'tis not the Christian style, — it is of and like the world.

A *wicked* man said "when he first saw a boiling spring he thought hell was boiling over for him, and he ran for life to escape."

A *decent*, modest, well-bred gentleman will not insult nor offend me; and others cannot.

As oysters have no pearls without being sick, so afflictions often bring out our graces.

A *pet bear*, seeing a fly on his master's nose, struck it with his paw, tore the man's face, and scared the fly away. So souls are destroyed, rashly.

A *judge* said, "the clerk of the legislature was ordered to read a fraudulent 'bill' to be engrossed, so like Satan that nobody could understand its character."

Hypocrites are like a foolish negro who went to hear John Wesley; and after shouting and rolling in the sand a while, learned, to his surprise, that the

preacher was not John Wesley, and exclaimed, "I've had all my trouble for nothing." How much of such now with the colored and white!

Infidels, nearing hell, see less and less of danger as reprobates, till they fall within.

Dr. Bethune said "he became more weary in reading a service of twenty minutes than in preaching an hour." True eloquence is easy.

Dr. Dodds says, "If one can't reason, he is a fool; or does not, is a coward; or will not, is a bigot; but if he can, dares, and will reason, he is a man."

They say in Virginia, "her *best* blood flows in negro veins."

"*I stole* off with bad boys," said a prisoner, "lounged, swore, smoked, gambled, stole, came to this — a fool."

Goldsmith says, "Never touch novels nor romance."

Sleep with the head level, let the blood circulate freely, and always keep the mouth shut.

It takes ten thousand shots to kill a soldier; from fifty to seventy-five per cent. die of intemperance or want.

Said an old lady, "the *organ* in church is an awful box of whistles; bad way to spend the Sabbath." Yes, when played so as to drown all the voices.

Love duty, and you can easily do it.

A desire for knowledge is a sign of immortality.

Drink water as animals, not rum like "gentlemen."

One gun in a battery is equal to thirty on ship.

The *Brook Cherith* flows from Joshua's pools.

The Coliseum of Rome held one hundred and ten thousand spectators.

If you wear a watch, watch it, and pocket too.

Conversation is sweetest when cares are off.

Ignore caste, and you'll worship like a hero.

A sister in New York could not remember the *text* three days; but remembered lent money three years.

"Thou, God, seest me," *engraved*, converted a harlot.

Ideas and words come in, like chimes of music.

A crown, of life's hour, excels an age of sin.

A man three thousand feet off seems only one-twelfth of an inch high.

To coin the soul into dollars, and spend all for pleasures of time, is infinite folly.

The *Rothschilds* have all the sceptres in Europe in their coat-pockets — money kings.

Don't let cost be more than the candle.

True love increases as life goes down.

A false hope is like land-marks, lost in mud.

A *druggist* lost the sale of his hair-tonic, which he extolled highly, by his own bald head.

"*Stowe* had no blot." "I'd spend eternity with him."

All glad and nobody hurt, at a narrow escape!

A fly lit on a rebel in church; he took his fingers from his stopped ears, heard the words, "Take heed how you hear," was convicted, and soon converted.

"Only *preached*, said nothing to us." — A child.

An *Indian* prayed: "January and February. Amen."

The *Rothschilds'* income is enormous: one thousand dollars per hour.

Pillars of a church are apt to be sleepers.

Providence notices those who notice it.

A larger *ratio* of male births is in war-time.

A *foeman* worthy of notice or their steel.

The American Bible Society has a new printing-press on which an entire copy of the Bible can be printed every minute.

A *child* of Japan minds parents better than ours.

Goods well bought are as good as half sold.

"*I've* lost all, except what I've given away."

The *worth* of a thing is marked by the want of it.

They *cry* with one eye and laugh with the other.

Itch or ease, pipe or harp, can't a sinner please.

It is said "Napoleon's pulse beat only forty times a minute, instead of seventy or eighty." No wonder he needed only four hours' sleep daily!

The *worst* wheel curses the most, as sinners do.

Big words and adjectives delight a novice.

What is *Cæsar's* meat, that he's grown so great?

Better live happy in God than be like a Dives.

Live souls can't stand half the stimulus of the dull.

Wm. Corbett took Tom Paine's bones out of his grave, to England, and at last they were thrown away.

True gentlemen do not spit on or in a stove.

Neighbors' hens laid in the same nest, and the children quarreled about dividing three eggs; so the parents took sides and split the church.

Lord John Russell said "society was like a snake, as the tail always moved the head."

A man, deaf for years, was cured by a gunshot.

I preached in New Hampshire on sin finding sinners, and stolen corn and a thimble were soon returned.

To change his mind is man's gift; an ass can't.

Life condensed, and we live a century a year.

Only afraid of one thing: to be, or do, wrong.

An *old lady* said, "Dr. Clark, I get all your words."

Dr. James was convicted by one kneeling in prayer.

"When the *devil* was sick, he would a monk be; but getting well, a devil he would be."

A *zealot* said "he was no speaker, but could halloo."

Old Adam, a negro, getting a rabbit, rejoiced, and praised it, saying, "Oh, so fat, you'll fry yourself." But off skipped the rabbit. Mortified at his loss, and then to get comfort or cure, he exclaimed,

"You are not so very fat after all! Oh, poor as a shadow!"

A *Dutch justice*, hearing three witnesses who saw the theft, and four who did not, gave an acquittal.

A Russian can't be changed, but by conversion.

Writers for newspapers, in the *United States*, are twenty-five thousand.

I'll make the judge's chair good, to sit in myself.

Dr. Franklin felt a lack: poetry, music, and wit.

Uzziahs want ever to "steady the *ark* of God."

Eastern streams, like spurious religion, are very variable — high, low, bad, or gone down.

Some *birds*, like bad men, seeing one of their species in trouble, pounce on him and kill him.

A *negro* took off his new hat when it rained.

A *gentleman* combines humanity, woman's tenderness, with a man's courage and generosity.

Happiness, like politeness, is a perfume shed upon others, but spreads and returns to the giver.

Mere excitement, quick or fitful, transient or lasting, is not healthy or profitable.

Wisdom says, "Be mindful of the past, careful of the present, and provident for the future."

"I'm so deep in the mud," said a traveler, "it will cost more to go back than to advance." Just so with Bunyan and the lepers.

They say "more females join the church, because they have more suffering and less temptations than men; or are more susceptible to the truth."

Dr. Nettleton said: "Do all the good you can in the world, and boast as little about it as possible." Let our farm, shop, store, office, or work, *praise* us.

Philanthropy injures no rival, but blesses all, rather than succeed by another's ruin.

Try to do good, and enter some field neglected.

"Did you ever see a big vessel and so little in it?"

A *model* Christian is a union of good-will, understanding, corresponding life and fruit.

The king expects every man to do his duty.

"Never advise an equal, unasked," some say.

A soul so small, if less, would be no soul at all.

His *greatest* excellence is that he has no faults; and his greatest fault, that he has no excellences.

Don't be a lobster, high and dry on the beach till a tide rises and swims you off or leaves you to die.

Wellington said "a victory was the greatest tragedy in the world except one — a defeat."

A *captain* at sea in a storm said while praying, "if God would only answer him then, he would never ask him for anything again."

Some sermons, of the catfish kind, have big heads and small bodies, and swim in muddy water.

The *Bath Springs* were first discovered by pigs; *Saratoga* High Rock Spring, by deer; and the City of Rome saved by geese.

A *Mr. Furlong*, of Pennsylvania, said "he had

a mile of children — eight running sons.” Rich father !

A *Christian*, without the new birth, would be a guinea, but no gold, — Baptism, minus immersion.

Backsliders, like boat-rowers, look one way and row the other.

“*Dad*, come out West ; mighty mean men can get office here,” wrote a boy to his father.

Young men in New York, beholding the splendid shower of stars in the fall of 1867, shouted, “Oh, Dr. Cox has exploded !”

Some Christians, like the pyramids of Egypt, are broad at the base, but taper fast going up.

The *curse* of the age : “Fine, morbid sermons.” What is magniloquence but a mockery, gaudy show of speech, without real life or soul, as *ice* ? But the highest glory of our age is our Bible, *good* pulpits, schools, press, liberty, and religion.

“Good sermon !” “Yes ; I saw you nodding — assent.”

Here human nature does unfold
Various lessons, rich as gold :
Facts and habits, men and manners ;
Treasures of a world of wonder !

O seek true wisdom, first and last ;
So let no gifts, or days, be lost.
Knowledge is power, all blest for good,
When consecrated to our God.—ANDREWS.



CHAPTER XXVIII.

SCINTILLATIONS.

LUTHER said, "love was the shortest and the longest word in divinity." So he felt, thought, spoke.

A *dyer's* sign: "I live to dye, and dye to live."

A *big* woman, not a lady, traveling by the cars, was so gross that she occupied four seats.

A *stupid* Dutchman, to shoot his offender, put in a double charge to make it sure. On firing his gun it kicked him over, leaving him prostrate. Then rising, and wondering, he exclaimed, "Oh, it went off at the wrong end!" So it is with the wicked.

A *boy* out West said "his father was a Christian, but did not work at it much."

A *man* and wife disputed whether it was a rat or mouse that they saw, and quarreled till they got divorced. So a mouse kills an elephant.

A *zealot* drives the nail so hard as to split the board.

Let the boys try to be men above their fathers.

It is up-hill in the dark to find God over sin.

A *girl*, reading the Bible, read "fine twinindle" instead of "fine twined linen," and was corrected. "Oh," said she, "I read *well*, if I don't read right."

Some use truth with penurious frugality.

Many rivers, so small that an ox could drink one up, flow on and make the mighty ocean.

Self-help, with God, is best and cheapest.

Drops make a mill-pond; so the machinery goes.

Don't make a dozen feints to close, to go, and then stay.

Where ignorance is bliss 'tis folly to be wise — like a miser, penny-wise and pound-foolish.

The hypocrite is like the Paddy's flea: Put your hand on him and he is not there.

Patience ever bore the scolding of his wife, as it amused her without hurting him.

Wit blasts out her jewels from her insides.

In *France* only one fourth can write their names when married; of husbands, one fifth can read; of women, only one seventh.

S. Girard, of Philadelphia, Pa., said, "I'm like a galley-slave, occupied, worn out by business, cares, and want of sleep."

The *calf* plays finely; will the cow imitate it?

The child capers; will the *mother* dance?

Pride is up like a rocket, and down like a stick.

Music soothes the sick and cures the madman.

Give me Mary's place or John's — Christ's smiles.

Garrick, the comedian, said "he would give five hundred dollars if he could say 'Oh' like Whitefield."

An infidel cries: "I'm miserable — which way shall I fly? Wherever I fly is hell — myself is hell!"

Emperor Francis Joseph speaks thirteen languages; but the language of "Canaan" is best of all.

Bells on sheep are good to keep wolves or dogs off. What if we have a bell rung in the churches?

Oh, find fault, and enjoy it, if you please!

Miss Brooks, to drown a cat, got drowned herself.

Robert Raikes founded the Sunday-school.

Acteon was killed by his own dogs; as we by sin.

Dr. Johnson called a vulgar fish-woman "an adjective, a preposition, a conjunction," and shut her up. She was badly outdone, puzzled, and wept.

Women of Athens used to slide down the steep sides of *Mars Hill*, to give them power.

Christians, like sun-flowers, look to the sun.

Go with heart, hope, hand, honey, love, to do good.

History is called "biography, minus the brains."

Water in our rooms absorbs hourly so much carbonic-acid gas as to be unfit to drink.

Alexander meant to rest after conquering all.

Misers prove that happiness is not of wealth.

A *prisoner* in Mississippi gave up reading the

Bible, saying, "he had read it through twenty-nine times and received no benefit." Thus sinners read, hate, hear, neglect, and waste all, *harden*, barter, and fit their souls for hell.

A *Quaker* said to a profane sailor, "I hope thee feels better after getting so much nasty stuff out of thy mouth."

A *boy's* eyes were restored to sight by a burst of powerful music. So a man's ears were opened or restored to hearing by a cannon-blast.

Better be with the minority than majority in the time of the flood with Old Noah; or with *Lot* at Sodom; or the "chosen few," at the Judgment.

"Proving a will:" An Irish witness said, "I saw the deceased sign the will, and life was in him." Being cross-examined by lawyer Emmet, he owned up that a live fly was put into the mouth of the *dead* man, and his hand then used by another to sign the will.

"Benedict Arnold," the traitor, being accused by a publisher of burning his own buildings to get the insurance, sued him for libel, and got six pence damage.

A *boy*, rejected by a bank, being seen to pick up a pin in the street, was recalled, apprenticed, and became a chief banker in Paris.

The Chinese pay their doctors while they are *well*, but nothing when they are sick.

John Randolph, while walking Pennsylvania Avenue, in Washington, D. C., met Aaron Burr, who madly exclaimed, "I'll not turn out for a rascal!" "But I *will*," said Randolph, and sheered by him.

Instead of "preaching Christ crucified," it was all "Sam Smith and himself dignified."

A half truth is worse than a whole lie.

Save the young men and we save all.

The Sultan has seven thousand women, seven wives, and one real wife, the sultana.

A *man* was forbidden to smoke in a menagerie lest he should learn the monkeys to smoke too.

A *poet* says, "A miser's soul would have more room for play in a mustard-seed than a frog in Lake Erie."

The ungodly have one sun; the godly have two.

A preacher often spoke eight hours in a day.

The best of men are but men at best.

A rogue is a good judge how to catch a rogue.

A difference without a distinction is like splitting a hair on the north-west side.

Morality minus religion is a "dead-reckoning."

We or the sun can shine, not killing the stars.

"Here lie the dead, and here the *living* lie."

"I wish I had never been born," said Voltaire.

Malice, like pride or envy, punishes its victim.

Apostates advance quickstep on a retreat.

The severest critics never write books; no time.

"Kilkenny cats fought and ate till there was nothing left of them but two claws and a tail." How many wicked fools devour each other !

Total depravity is admitted as true in war.

Monkey-imitators are caught by tar in boots.

Articulation belongs to man, not to brutes.

A sailor wanted to go in a gang all by himself.

Religions : Mahomedan, Confucian, Christian.

A pious negro said, "if God bid him to jump through a stone wall, he would jump at it, and leave it for God to make the hole through it."

Little men glory over the faults of the good, as an owl over the eclipse of the bright sun.

A *minister* once apologized for his dry sermon on descending the pulpit. "Yes," said the deacon, "so dry that it would not fry a gizzard."

Lack you anything? in faith make your sign.

"Barely possible," said the engineer. "Then advance," said Napoleon, and soon succeeded.

Christians, like some plants, send out their best odors while burning ; but others do not.

Cows, by nature, turn grain to milk or meat ; but the distilleries, by a kind of sorcery, change the bread of life into rum, ruin, and death.

Leeches would suck the life-blood ; but by "wise providence," skill uses them to *save* our lives. So God overrules all the doings of the wicked.

A glutton's power is the jawbone of an ass.

The devil—unlike some of his tools, condemned or mad, leaving the church—*sticks* by, in or out.

Filigree piety is like "drugs" to *fatten* a horse.

A *doting* father, being told by the teacher that "his son had no capacity for learning," astonished, replied, "Then I'll get him one, as I go to Albany."

Faith shuts her eyes to the world, and walks on.

Anchor in heaven, not, like ships, in mud or sand.

Sinners, like a dead fish, swim down-stream.

He laughs best who laughs heartily and last.

An *Irish* boy fell and badly bit his tongue. Getting up, he cries aloud and rubs his eyes, shouting, "Oh, Steve, do you think I'll ever speak again?"

Let snakes and geese hiss, for they can't speak.

Luther once said, "The devil hates a good laugh."

It is more blessed to give than to receive.

The wisdom of many and the wit of one.

An *old* negro said, "whenever he prayed the fat turkeys might come to him, his prayer was not answered. But when he prayed and went after them, he got them."

"*Let* us hang together," said a patriot, "or we shall be hanged separate." How truly wise!

Infidels, like all fanatics, build their houses without foundation or walls, roof first.

We preach all gratis, as water is free for all except the cost of pipe and tankard.

A boy offered his kittens for sale. "Are they old

school or new!" "Old, sure." "Don't want them." Again, in a few days, he offered them as *new-school* kittens. "How is all that? You said they were *old-school*!" "Oh, yes, but they have now got their eyes open."

He gives twice or more who quickly gives.

Better give, or gather, little and oftener.

A diffident man once prayed, "O God, give me a better opinion of myself!" He needed more love.

Blessed is the cheerful, godly giver.

A *very* covetous and niggardly man, having heard a severe sermon against himself, waited at the door to greet and thank his pastor for his ability and faithfulness, saying, "I hope that will do Brother Jackson good!"

Resolve never to confide or reveal a secret till you know your man, or can't keep it yourself.

Courtesy says, "Never interfere while others are talking, or reading, or singing."

To despise God is useless, absurd, insolent, wicked, suicidal — hell.

If diamonds cut diamonds, beauty, truth, and virtue can afford to be *plain*, as "real ladies" can.

Do as the sun does: look on the bright side.

J. J. Astor's advice: "Be honest, industrious, and never gamble, nor be dilatory." Good, so far!

Do your duty; hew to the line; make all straight; but let the chips fly as they will.

Cunning lops her eyes, closes her lips, resting till time and chance come for game.

True greatness is ever great in little things; or observes what smaller minds neglect.

Beware of half swallowing food or words.

A boy in a graveyard whistled to keep his courage up.

Beware of jumping half-way over a ditch.

Beware of dogs caught in the fence, when liberated; or of interfering between man and wife in mutual quarrels; or bad associates.

Seek *two* objects in art: culture and study; to destroy evil or bad habits, and promote good.

The Scythians shoot arrows against the heavens when it thunders.

Oriental fire guns or cannon in dry times to bring rain.

Look at the past, present, future, and yourself, as in a glass, and act wisely.

A *judge's* record: A river run up from a swamp.

Our *two* millions of dogs cost us *ten* million dollars yearly.

A *doctor* moved near a graveyard, and gave notice that it would suit many of his patients.

Diogenes asked Alexander "to stand out of his light."

A drowning man, in Massachusetts, when saved, blamed his rescuer for not saving his hat too.

A mountain in labor brought forth a mouse.

Let a child or kid dance; how it looks for a mother!

A *queen* forbade all except select artists to take her picture, but was angry with these, and more with the looking-glass. She needed *religion*.

Cæsar, having his likeness taken, put his finger on the scar to hide it. So the guilty do.

Living or dying, I want to be found doing duty.

A *negro* cheering a poor minister, said, "Never mind being poor; you have got a rich father."

A *person* fighting a mosquito, struck, fell out of bed with the arm broken in two places.

A *girl* crying "fire," kept laughing, and no one cared; but when she said, "I always *laugh* when frightened," and cried in earnest, they all sought to put out the fire. Manner and all must agree.

A *Scotchman* once denounced the fanning-mill "as an imposition on God's wind." So, in our early revivals, many opposers accused us "of taking the work out of God's hands."

The orator's lightning, not the thunder, strikes.

A *statue* is fine and symmetrical; but how important in a man is heart, life, and motion!

A *lady*, convicted of sin, said "she could give up all for Christ, except her pack of cards." "Then," said a friend, "if they are your idol-gods, you must look to them for salvation."

I love the Lord, because he first loved me.
Most curses, like chickens, come home to roost.
If we do God's will, we shall know his doctrine.
To keep a man out of mud, robe him well in white.
They who know God's name will trust in him.

A fountain on the house-top will supply all below.
So may our souls be full, to water others.

"What is genius?" If you have not felt it, I
can't tell you *what* it is." So it is with heart-religion.

A man is guilty of murder by intending or hiring it done, even if it is not yet accomplished. Just so with other sins. God judges the motives.

A woman had a shilling-purse, but a guinea-heart; then-a guinea-purse and a shilling-heart.

A bird chirped at the mouth of Mohammed's Cave, and saved a man hid from passing enemies.

When God takes a child away, he acts as a wise guardian for the good of both child and parent.

A lady, hearing a young dramatic preacher weeping over the cross, and making his hearers weep, too, by his theatrical display, said "she had never been more delighted at the theater."

Christian character, like a top, stands well while it runs, but as soon as it stops, it falls.

Hogarth pictures Whitefield with "demons coming out of his mouth, with fire and brimstone at his feet." How will God appear to the wicked?

The monarch Satan bids the sinner make a chain daily longer, and binds him with it in hell.

A filthy sin is odious — horrible ; but wash, dress, gild, polish, perfume, and name it finely — French fashion — and myriads will hail it as a sweet morsel or precious gift, saying, It is not sinful after all, but innocent — a good pet. So do art, a name, desire, and popularity.

Strive to make this world better than you found it ; and yourself, day by day, better fitted for heaven, while winning souls to Christ.

Hail, "pearls of worlds," of priceless worth !
Jewels of gold, from heaven and earth !
Go, "words and wonders" for the times ;
Preach gospel truth, till Jesus comes.

O preachers, doctors, lawyers — class ;
Yea, rich and poor, or colored mass ;
Use facts or hints — these various kinds ;
Gain worlds of wisdom for all minds.

Parents and children, hail for good !
Mottoes and maxims — all for food.
Take, freely use, and give abroad ;
Watch, work, and pray — O praise the Lord !

ANDREWS.



CHAPTER XXIX.

THE SOUL'S REST.

"Return to thy rest, O my soul ; for the Lord hath dealt bountifully with thee." — Ps. cxvi. 7.

GOD made man in his own image for service, rest, and glory ; breathed into his nostrils the breath of life ; and man became a living soul — an emanation from the Word and Spirit of Jehovah. After creation, God rested. Adam and angels reposed in God ; and all were happy. Yea, all things worked for their good. When Adam had given names to all living creatures, God gave him a helpmeet, and he called her "woman." So Adam and Eve were one flesh, united in object and work, confiding in God and each other. Thus, while remaining upright, they enjoyed God, providence, and tranquillity of soul. But sin and Satan entered. Corruption invaded their hearts. Rest departed, and they fled to hide. Behold the once innocent and happy pair, now guilty, cursed, and driven from the garden ! See, also, their posterity overleaping the circle of God's law, and going astray,

as sheep without a shepherd ; uneasy as the troubled sea, and battling like Ishmaelites, or seeking rest, like Noah's dove without the ark, and finding none. Oh, look to Christ, and be saved !

The whole world is restless and unsatisfied in sin, seeking "something new" to satisfy their innate "aching void," or artificial cravings, of the soul.

God, in wisdom and mercy, has opened a fountain, a living stream, a living way, of peace, plenty, and satisfaction, in Christ ; yea, by the Spirit, through faith in his word. All is precious, sure, free, to every believer. "Ye are my witnesses," saith the Lord.

Awakened, anxious, and burdened sinners, backsliders, the afflicted, contrite, and the panting Christians — all are admonished and invited to come to Jesus for rest. "Ho, every one that thirsteth, come ye to the waters. The Spirit and the Bride say, COME." There is rest for the weary.

Do not plead, for excuse, your inability, your doubts, your unworthiness, or blood-guiltiness ; nor limit God's power and grace. Come, ye weary and heavy-laden, and learn of Christ, and you shall find rest to your soul. The gospel yoke is easy and the burden light.

David lusted, wandered, repented, and returned. He was afflicted, reformed, pardoned, and made happy. So he thanks God for grace and salvation ;

hails the sweet rest of his soul, and sings his praises to Jehovah. Storms may howl around and ruffle the surface of the Christian's soul, but deep down in his heart there is *peace* — peace like a deep river. Hope is his sure anchor.

God has prepared a counterpart for every primitive desire or inspired feeling. Thus, we have food and clothes for the body ; facts and exercise for the mind ; precepts and promises for the soul ; duties and blessings for a broken heart, panting for a "higher life," and aspiring to a calm, attainable, heavenly rest. "Thou openest thine hand and satisfiest the desire of every living thing." Trust in the Lord ; live and rest in him, and all is ensured.

Mankind wants something true, sure, satisfactory, and permanent amid the vain, false, fluctuating, transitory things of earth. Now, here we have it : "The word of the Lord endures forever." This is the great desideratum of the immortal soul.

Christians pray, long, and strive for "soul-liberty," spiritual consecration, and the evidences ; and to be filled with the power and graces of the Spirit. Well, you may now have righteousness and peace like the mighty rivers and the wide ocean-waves.

In revival meetings, and elsewhere, Christians often express a desire for a "holy, higher life ;" and to be fully sanctified ; to get forever rid of their coldness, barrenness, and unbelief ; and to be more like

the "Master," in mind, heart, and life, caring more for Zion and for souls. Now, every one who has this hope in him — the gospel hope — "purifies himself, even as God is pure." Look to Christ, and into the Bible-glass, till you see light and glory; and are changed into Christ's image and perfect stature by the Holy Spirit. Here is duty and a privilege!

My dear brethren, you may have real, abiding peace and composure of mind, serenity and tranquillity of soul, love and fullness of heart, sweet communion, union, and rest in Jesus. "Perfect love casts out fear, torment" — all sin; and gives us "joy unspeakable and full of glory." "The effectual, fervent prayer of the *righteous* man avails much." Only ask aright — by heart, word, and deed — and *all* is yours.

True soul-rest and superior Christian attainments are not "baseless fabrics of a vision," nor vain assumptions, nor pharisaic boastings, nor false peace or ease in Zion; nor a glowing frost, galvanized wood, or a dead calm; nor like the reveries of drink, opium, or tobacco; nor vain prate, rant, or fulsome egotism; but the true religion, the verified, genuine article, "pure gold," in the sunshine. This great spiritual development is proportional, uniform, consistent in its exercises, dimensions, and bearings.

This *ripe* experience is attainable in all climes, times, or tongues, of enlightened nations. It is not

usually of sudden growth or lonely birth; nor an exotic, or a forced, plant or strange flower of some moral hot-bed; but a genuine pearl and jewel from the deep, clear waters and the rich mines; a tree of life, ripe age, perennial growth — ever blooming and fruiting amid all extremes — physical, moral, or religious.

O blessed *rest*! — type of heaven, rooted and growing in Christ, nourished by truth, enjoyed by experience, developed by the Spirit, good providence, faith, and practice; and consummated in heaven! Hence, the higher our spiritual attainments are, the more exceedingly *sinful* will sin, self, and Satan appear. Yea, and oftentimes, indeed, new species or phases, *when* and where least suspected.

Behold, for example, Job, David, Isaiah, and Jeremiah! They saw things in the *strong light* of eternity, as under the burning cross; and saw and felt their sins and vileness accordingly; and cried out for deliverance.

Even Paul, in his greatness and humility, counted himself unworthy and imperfect, yet reaching and pressing forward for the prize of the high calling of God. What a lesson this would be to some *modern*, carnal, or assumptive *perfectionists*!

The perfect and sublime rest of faithful pilgrims still remains; but *enough* is attainable for our day.

Amid trials, persecutions, and labors in the field, God's grace is all-sufficient. Was Christ free from burden, grief, tears, or interruptions, while on earth? Were the old worthies, apostles, or early Christians free from fiery trials and disturbances in their day? How, then, can *we* expect perfect freedom from straits and conflicts in our warfare, amid the world's agitating and trying elements? But let us trust God, aim high, and strive by faith and works, and we shall gain commanding, fortified heights and invulnerable positions by the Cross. Oh, have patience, faith, and perseverance, and everything will work for your *present* good and your *eternal* rest. The best of Christians are thrice indebted to Jesus for paying our debts, giving us promises and grace, and the privilege of sharing in the gospel work and glory. Truly, "there remains a rest to the people of God;" and we shall have it by faith in Christ. But, my brethren, riches, honors, fashions, pleasures, and powers, do not secure or promote the saints' rest. Neither does Arminianism, nor mere cold orthodoxy, nor heartless formality, nor bodily exercise, nor heated imagination or arrogance or enthusiasm; but simple, genuine faith in Christ, as our all in all. Thus trusting in Jesus, as a helpless child does to its mother; or as the "calm and happy boy at sea in a storm, when his father was at the helm," — and all is *well*.

Seeking first God's kingdom and glory, we shall be kept as the apple of his eye, and safe in the palms of *God's* hand, glorying in the cross, making living conquests, pushing on the gospel warfare till we plant the triumphant banner of the Cross on the sublime battlements of perfect, continual, eternal rest. Yes, whatever you seek or ask in Christ's name, believing, you shall have; for he is able, ready, and willing to fulfill all his promises. Wisdom, power, peace, and happiness, you are ever guaranteed; for the Comforter is vouchsafed to lead you into all truth, and into the full joy, image, and stature of Christ. Blessed union, divine heirship!

Verily we ought to be growing, burning, happy Christians! Why should any one worry, or fret, or get angry, or be avaricious, or envious, amid the crosses, provocations, or vanities of this lower world? Let us rely on God and his promises; and, like Paul, while "bearing the *marks* of Jesus," say, by way of protest, "let no man henceforth trouble me," nor anything else, while I bear Christ's image. Only get the Spirit and the mark of the Savior, and all is well. You can afford to *suffer* or be crucified, as you know that you are fully insured; and Heaven cannot fail.

Let go of every weight and all besetting sins — those little foxes that destroy the vines: unbelief, pride, avarice, sloth, revenge, intemperance, games,

fiction, secret crimes, and worldly conformity. And let us imitate and obey our Lord.

With high spiritual attainments, and confirmed, increasing rest in Christ, we can preach, pray, or sing, with heart and soul, and triumph in our King. We can thus keep our bodies, temper, and heart, in godly subjection; and our spirit, life, and character unpolluted by the world; yea, and our heart and soul in true love, union, communion, and godly living, till Christ shall give us that spiritual, *superlative rest*, and crown us with himself and his elect heroes in immortal glory. So let it be, for Christ's sake!

Dear brethren, let us enjoy, preach, and recommend this rest — soul-rest — saint's-rest! Many have already testified by word and deed, and the faithful witnesses are daily increasing. Let us take courage.

But, dear soul, will you renounce all sin and return to this rest? Oh, give your heart and all to the Savior! and say, "He has dealt bountifully with me." Oh, may our faith, hope, prayer, effort, heart, and soul rest sweetly in Jehovah! Amen.

Sing. "Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me;
His loving-kindness, O how free!"



CHAPTER XXX.

CHRISTIAN EVIDENCES.

"Examine yourselves, whether ye be in the faith; prove your own selves." — 2 Cor. xiii. 5.

PAUL gives the full and desired proof of being in the faith and the gospel work; and demands kindred evidences of every Christian — of all the church. He is divinely and severely kind in his instructions and close examinations, wishing his brethren the sublime pleasure of proving his apostleship by their own Christian experience; and assuring them of his ardent desire for their edification, welfare, and perfection.

They were his living epistles within his heart, to be known and read by all men. Their interests and glory were bound up in personal and mutual love.

As good ministers, we can sympathize with the apostle's views, motives, experience, and practice; and would obey the word, and imitate his example.

John warns us of evil spirits and false prophets gone forth into the world; and bids us to try them whether they are of God. There is *now* danger

of false teachers, Satan's devices, "liberal" notions, superficial experiences, spurious hopes, and vain pretensions. Precautionary measures are wise and safe.

By a thorough examination of our positions, sentiments, experiences, and evidences, the good and genuine will *lose* nothing by the severest test, but rather *gain* and improve. So we must "prove all things, and hold fast that which is good." The Lord help us!

I. What are *not* Christian evidences.

Mere zeal, devotion, sacrifice, or suffering for any professed doctrine or form of religion, is not conclusive proof of genuine Christian experience and sure salvation.

Wicked Israel, Judas, Jews, sons of Sceva, Simon Magus, and others, were manifestly zealous, devout, and extravagantly so; but their zeal was not according to knowledge, godliness, or any warrant of success. So they suffered bitter disappointment, shame, and woe, in their day of trial. Romanists, rationalists, Mormons, spiritualists, infidels, and the heathen, are enthusiastic and prodigal in their sacrifices to their idolatry, will-worship, or Christless formality. Their zeal is worthy of a better cause. Let us, then, be admonished and improved by lessons from their examples. To obey

God is infinitely better than selfish, zealous sacrifices. *Catholics* make pilgrimages to their "sacred places;" Mahometans to Mecca; the heathen to the temple of Lama, or to the Juggernaut; often sacrificing wealth, virtue, and even life itself.

See the widows of India casting themselves on the "funeral pile" at their husbands' death! Behold the 1,700 deluded fanatics in Russia, who recently got into wood houses, set them on fire, and perished in the flames, to purchase salvation! (?)

I have seen *Mussulmans* in Egypt, Palestine, and on shipboard, bowing to and fro most vehemently, striking the floor with their heads each way, praying aloud, while sweat and tears rolled down their burning faces.

I have witnessed the Jews at their "wailing-place" at the western wall of the "Old Temple" in Jerusalem, reading, weeping, wailing, and kissing the wall, thrusting their faces between the stones; yea, crying out in the most dolorous strains for the coming of the Messiah — the advent of Jesus. Oh, the *veil* is yet on them!

Caravans of Greeks go to Jordan yearly, to be immersed in Jordan, in their "wrought-out robes," — as emblems of their righteousness, for their own salvation.

Myriads of *Pedobaptists* imitate closely, or remotely, these superstitious devotees, in different

countries, making strenuous efforts and fabulous sacrifices to save thereby their *children's souls* and their own. But away with all such popish, spurious substitutes for true baptism or salvation! You **MUST** be born of God.

Moralists, Neologists, Unitarians, Universalists, and Formalists, pay heavy "tithes" and taxes at their several shrines, to sustain their will, pride, sophistry, pleasure, and superstition. But "they have their reward;" yea, all "their *good* things here."

All gifts, efforts, and sacrifices are vain, without *love*, Christian experience, spiritual motives, and obedience.

Thousands, I fear, are now deceived by wicked hearts, false teachers, or deceitful friends; and by the formal, specious, angelic assumptions of the devil. Oh, beware of decoying *lights*, superficial experiences, vain practices, and false hopes? Though groundless, proofless, Christless, self-righteous, yet fascinating, they would, were it "possible, deceive the very elect of God." Sin and error have their multifarious, bewitching charms for our fallen humanity. But how terrible is the thought of being deceived, of being weighed in the gospel balances, and of being found wanting! Of appearing at the judgment without the wedding-garment—without the religion of CHRIST!

II. What *are* Christian evidences.

Love to God, your brethren, and neighbors, is a verified evidence of conversion and salvation. Love is god-like, fulfilling the law, keeping the commandments, and working no ill to mankind. Blessed religion! Do you enjoy this divine principle and *motive* power?

Repentance — a godly sorrow, a confessing and forsaking of all sin, and bringing forth fruits meet for reformation — is not only corroborative testimony, but infallible proof of the new birth. This is a repentance never to be forgotten or regretted by you.

Believing in God and his word is another proof. "If you believe in your heart, confess with your mouth," and demonstrate your faith in daily life, "you shall be saved."

Yielding to the Holy Spirit, and getting full of his fruits and graces, are good evidences. Upheld by the Spirit, and enjoying salvation, you will teach transgressors, see sinners converted, and read your own hearts, lives, and title clear. You are thus led into truth, duty, prayer, and prosperity.

Confiding entirely, willingly, and practically, to Christ, as your God and Savior, is accumulative proof. Thus, if you deny self, bear the cross, follow Christ, testify for the doctrines, ordinances, precepts, and the examples, of the Gospel, Jesus will

own you as his blood-washed child. You are his "friend if you do what the master commands."

Wearing the "whole gospel armor" is a manifest evidence of a Christian soldier, of wisdom, of victory, and of salvation. Therefore, fight for life under Christ's banner, the battle of faith and love — to destroy sins, and to win souls to Christ; and he will show himself, truly, as the Captain of your success and eternal salvation.

Pleasure and prevalence in prayer is an intuitive and obvious evidence of your Christianity. The spiritual Christian knows how to pray "the effectual, fervent, and availing prayer;" and to profit much. God hears and blesses.

Growth in *grace* is substantiating proof. Here love, faith, goodness, humility, patience, hope, zeal, joy, and gratitude abound. How *sweet*, and how full!

Entire consecration to God and his cause, of body, soul, property, honor, position, and influence, with a single eye to glorify God and bless man, is scriptural evidence of discipleship.

A new creature, or the putting off the old man and putting on the new, is a sure sign of divine heirship.

The wedding garment, the seamless righteousness of Christ, as your character, is all-sufficient. How it contrasts with fashionable adornings and worldly inventions! Religion, like jewels, can afford to be

plain. The church, the bride of Christ, is clothed with righteousness, and adorned with holiness, unfading and eternal.

Running the Christian race indicates our object, progress, and *home*. Thus, striving and looking to Jesus ensures you the prize.

Casting all your cares on the Savior, and sweetly resting on the gracious promises, evinces ripe evidences of a living, gracious union, and a fitness for heaven.

Scriptural views and godly practice indicate your delight in God's commandments and ordinances, as a disciple having the mind and spirit of Christ. Thus, with sound doctrines, right motives, and a heart and purpose to labor for the conversion of the world, and to usher in the Millennium, you give indubitable evidence of eternal life and salvation; and of receiving at last the welcome plaudit, divine benediction, and a starry crown.

Have you, dear friend, the "indelible *marks*" and sure, everlasting tokens of salvation? If not, repent and make your calling and election sure. If your evidences are satisfactory, show your burning light; thank God, and take courage, and we will at last praise God in heaven.



CHAPTER XXXI.

DIRECTIONS TO CONVERTS.

"Lord, what wilt thou have me to do?" — ACTS ix. 6.

WHAT a conversion, a striking change, a special, sublime interposition of God's glorious, miraculous grace! A prime minister of Satan, a tiger among the sheep, *now* subdued, melted, born anew, reformed, humble, obedient as a child, turned about, as if by lightning! No wonder that he trembled, fell to the earth, lost his sight under Christ's marvelous voice, manifestation, and the bright, eclipsing light of God. Hear Saul cry out for knowledge and direction, willing immediately to obey the Lord! Amid his surrounding and astonished friends and eye-witnesses, he is bidden and led by the Holy Spirit to Damascus for instruction. Under the ministrations of Doctor Ananias, Saul received his sight, prayed, was immersed, and graduated an able preacher, fitted for the gospel work.

I feel that by the Spirit I have been called specially to the work of an evangelist, and have thus pursued my calling with marked success, north and south,

for nearly half a century. Sublime profession! The highest office committed to man — to preach the Cross!

Young converts, now permit me, at the age of seventy-four, with ripe experience, and under a sense of my responsibility, with the wisdom and doctrine of the Bible, to impart to you some instructions, for your edification, usefulness, and happiness.

I. What young Christian converts should *not* do.

1. They should not habitually compare their past lives, convictions, conversion, or evidences with others for justification, assurance, or guidance, to the neglect of conscience, the Word and Spirit. Do not listen to the devil for a moment, nor doubt God's dealings, commands, promises, or the final results.

2. It has been freely declared by Drs. Joel Hawes, Morgan L. Rheese, Deacons Wilbur and Colgate, Evangelists, and many other good judges, that "protracted-meeting" converts develop, stand, and do as well or better than others, in most respects. Yea, God works within or without, both to will and do as he pleases. But, dear disciples, you are not to stop, nor to compare, boast, or count the victory won, lest Satan decoy and despoil you of success. Force, good or bad, is never idle. Oh, never neglect your gifts, nor privileges, or go without faith, prayer, and Jesus!

3. Do not rob God, the church, nor any one of

that which is their due, like Israel, Ananias and Sapphira, or the covetous, lest the windows of heaven be shut, your springs get low, and success depart. Never give niggardly, grudgingly, nor to be seen of men, nor withhold more than is meet, like the Israelites.

4. Never hesitate a moment, nor neglect or swerve, when duty plainly calls. Notice young Samuel, the converts at Pentecost, and Paul. Do not, for your life, listen to Satan, flesh, or the world, — like Eve, Samson, or the “poor Pilgrim,” — lest you fall, get shorn, or blind, and get far off the straight road to prosperity, usefulness, and heaven.

5. Let not falsehood, deception, dishonesty, dishonor, vice, intemperance, or crime of any kind or shade of evil enter or permeate your soul, to pervert or vitiate your mind, heart, or life, and spoil your endowments. Have no fellowship with any secret works of darkness, nor be “yoked to unbelievers,” nor implicated with the ungodly in amusements, society, partnership, or interest. “Be not partaker of other men’s sins.” “Avoid even the appearance of evil.” What concord has Christ, Paul, or a Christian, with Belial, idols, or infidels? Satan ever exacts the lion’s share, and if you do not watch and pray, you will suffer loss, disappointment, and pain, and grieve Christ and your friends.

II. What young converts should do.

1. Keep humble, childlike, Christ-like, Paul-like. Lo, the English sky-lark nests low and rises high. Do good. Peter's fish had silver in his mouth; but truth, fitly spoken, is far better from your mouth and heart when supplemented by money, gifts, and offerings from your hands.

2. Discard every sin; believe, confide, and daily consecrate all to Christ, without reserve. Profess, testify, and witness before God, the church, and world, boldly. Observe the ordinances, Baptism and the Supper, duties and privileges, punctually and in order, as was done at Pentecost, and by "primitive Christians."

3. Pray, sing, and read the Bible, worshiping God. Timely occupy the closet, family altar, conference meeting, public services, and general duties.

4. Use what strength, knowledge, and grace you have, and thereby gain more, without waiting for more to begin with. If you omit present duties, grow cold, lose evidence, confidence, and tenderness, till Satan and worldly wisdom come up, whisper, advise, and persuade you to defer or still delay till you get worldly dust in your eyes, — then you may take up with substitutes or counterfeits.

5. Put on the whole armor of God; run, fight, work, pray, press on, shine, warn, invite, and triumph. Christ has commissioned us, and will sustain us, prosper us to the end, and give us the victory and crown of glory.

6. I have thus said much, and felt more. I have also written much for others, and for your special edification and welfare. Please read my revival works for more ample instruction and particular directions; "Revival Sermons," "Revival Songs," "Living Life," "Travels in Bible Lands," and "Youth's Picture Sermons," for your gospel confirmation. Be mightily in earnest; care prayerfully for souls; be ready for any event or crisis in the glorious Christian enterprise, field, or race, and God will bring you off more than conqueror.

CONCLUSION.

1. God's designs are wise and fixed.
2. Agencies are ever adapted to ends.
3. His Word and Spirit are our power.
4. Faithfulness is sure of good results.
5. Fields are white, and the time is short.
6. Labor for Christ, and the salvation of souls.
7. Promises are ample, sure; rewards, great.
8. Prepare to meet God and the saints.



CHAPTER XXXII.

AWAKENING.

“And that, knowing the time, that now it is high time to awake out of sleep.” — ROM. xiii. 11.

WHAT spiritual knowledge, and what a bold declaration is this — the text! An important epoch was reached in Paul's day; and remarkable periods have succeeded, and marked the pages of history, till the present. A most momentous era is *now* reached, and strong signs of a portentous crisis are at hand. The latter-day prophecies are fast being fulfilled. Look at the church, the nations, and the world! “Can ye not discern the signs of the times?” “The wise shall understand;” for they are spiritually-minded. The wise virgins saw, got ready, and entered heaven. The carnally-minded and foolish virgins slept on, and awoke *too late*; the Lord came, and the door was shut.

How is it now with Christians and sinners? Do we discern the prophecies, and the signs of the times? Are we awake, with our lamps trimmed and burning? Or are any of us asleep, and unpre-

pared for the coming Bridegroom? Oh, friends, examine yourselves.

Are you spiritually alive, or *asleep* and dead? What are your signs or symptoms? Look and see.

How many are blind, deaf, dumb, supine, easy, dreaming, exposed, and naked! or somnambulic, stumbling, mumbling, incoherent, petulant, prodigal, erring, and perishing! Oh, they may be terribly surprised on being awaked by death, judgment, or hell torments!

Awake now, O sleepers, and call upon God that you perish not. "Arise from the dead, and Christ shall give you light;" yes, grace, refuge, welcome, and heaven!

Dear brethren, are we really spiritually awake? How are *we*, compared with the Bible rule, the old worthies, the Apostles, or John the Baptist? or, with Jesus Christ, our great divine teacher and example?

Nay, but how do our lives, zeal, testimony, and success compare even with the early reformers, preachers, and martyrs? or with modern missionaries, evangelists, revivalists, or live Christians and young converts? Tell me, dear friends, are we *awake*, *fully* awake to the claims of God, the interests of Zion, and souls?

Is it well with thee, with thy partner, child, friend, neighbor? Have you cared for *souls*, Christ-like, according to their nature, cost, worth, capacity, influence, destiny?

Are any of us "weighed in the balances and found wanting"? If so, then, dear soul, awake, confess, and reform, and Christ will forgive your sins, and give you light, and peace, and power, and victory.

Behold, "it is now high time" for all to awake, and watch, and work, and to do with their might what God bids them do, in love, faith, hope, union, with prayer and perseverance. Brethren, we know it, we feel it. Let us now mark the signs, and tell to all of the night and the day.

Satan and sin and error have long been and are now running riot, as if their days were short. Iniquity, infidelity, and crime, secret or open, are coming in like a flood. What waves of vice, blood, and death are now sweeping over the whole world! "When God's judgments are in the land, the people should learn righteousness." See them on every hand. What moral and physical desolations abound! How many ministers and churches are languishing, or "ready to die." Lo, sinners are wandering and perishing. Souls are lost by myriads, and misery cries for more victims. "Sin will surely find them out."

"The field is great, and ripe for the harvest." Souls must soon be gathered into Christ's garner, or be lost—smitten with blast and destruction. The storm, or fire, will come.

But God is yet on the mercy-seat! Revivals yet

exist and abound, and sinners in great numbers are still coming to Christ for salvation. So we are abundantly encouraged by the Word, the Spirit, and God's providences; yea, by our experience and daily success, and the signs of the times. Let us lift up a standard for the Lord, and stand like Mount Zion. Behold, our salvation, our Millennium, our Heaven so near!

Go, "works and wonders," speak thy best;
Wake pew and pulpit, worldlings dead;
Spoil idol lust and drinking pest;
Point sinners to the Savior's blood.

Take "scintillations" of all worlds,
Of treasures great and manifold;
Go, vitalize, and shower the "pearls,"
Win gems, rich souls, for Jesus' fold.

Though some may hate, yet many love
The truths of God, we've often said;
His Will assures good homes above,
For souls redeemed by Jesus' blood.

O Lord, thy gracious "work revive,"
Our "Temperance, Gospel enterprise."
Us, thanks, and sermons, now receive;
Bless, wash, and crown, for upper skies.

Save us from vice, games, error, shame;
Men, warring nations, red with sin;
Till peace and love, from pole and clime,
By "cross and crown," extol CHRIST, KING!

E. A.



Engr. by A. Rodin. N.Y.

Yours for Salvation
Emerson Andrews

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